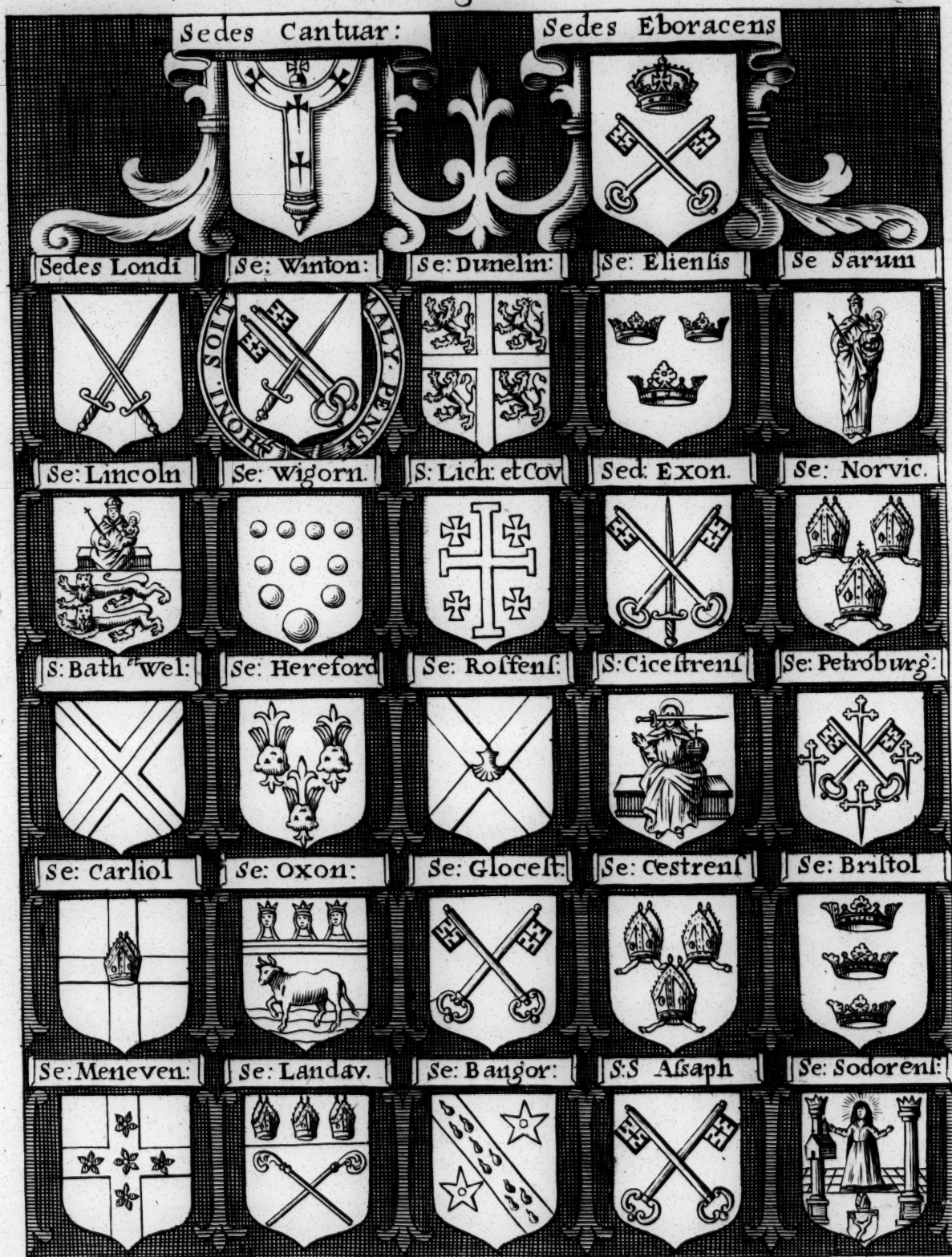


The Seales of ARMES of the Bishops of England:



Printed For Robert Pawlet, at the Bible In Chancery Lane F. H. Van Howe fe.

A
COLLECTION
OF
ARTICLES,
Injunctions, Canons, Orders,
Ordinances, & Constitutions Ecclesiastical,
With other
PUBLICK RECORDS
OF THE
Church of England,

Chiefly in the Times of
K. EDWARD VI. } K. JAMES, and
Q. ELIZABETH, } K. CHARLES I.

Published to Vindicate the Church of *England*, and
to promote Uniformity and Peace in the same.

The Fourth Impression with ADDITIONS.

Also Two Tables of the Principal Matters, the one to the
English, the other to the Latine.

LONDON: Printed for *Blanch Pawlet* at the Bible in *Chancery-
Lane* near *Fleetstreet*: MDCLXXXIV.

COLLECTION
OF
ARTICLES

AND RECORDS

OF THE

CHURCH OF

THE UNITED METHODIST CHURCH

IN THE CITY OF NEW YORK

AND IN THE STATE OF NEW YORK



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A PREFACE to the Reader.

OUR great Lord and Master Christ, having purchased to himself, by his precious Blood, a peculiar people, his One mystical Body the Church, sanctified it with the washing of water by the Word, that he might present it to himself a glorious Church, holy, without spot, Ephes. 5. 27. not without all spot, (there is a spot of Gods Children, of sins of frailty and infirmity; which the Church as long as she is Militant will never be without) but without spot of malice and wicked lewdness; such spot and blemishes as were figured by the corporal blemishes forbidden to the Priests and their sacrifices, Lev. 21. & 22. 20. spots that will make the Church as abhorred in the sight of God, as those bodily spots made the Priests and their sacrifices unto the eyes of men; without such scandalous spots mentioned Gal. 5. 9. all the members of this one body may and ought to be. That the Church may preserve her self in this purity without spot, and in this unity without division, and continue one holy Church, as it is in our Creed, a double power and authority is needful, as to all other bodies politick, so likewise to this society of believers, the Church; one of jurisdiction to correct and reform those impure members by spiritual censures; whom counsel will not win, and if they be
B incor-

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incorrigible, to cast them out of this holy society, lest their leaven should leaven the whole lump, 1 Cor. 5. 6. Thus to preserve the Churches purity, and again to correct and reduce to unity the contentious troublers of the Churches peace, if it may be, by charitable admonitions, if not, to stop their mouths, Titus, 1. 11. not by arguments alone, for such will never prevail upon absurd, unreasonable and obstinate men, (and such there always will be) but by spiritual censure, even to the casting them out of the Churches society, so to preserve peace and unity. Besides this Power of Jurisdiction, there is necessary also for the obtaining of those two high ends, a Legislative Power to make Canons and Constitutions upon emergent occasions. For though our great Lord hath already given to his Church most holy and wise Rules and Laws for the same purposes; yet because they are general, not descending to every particularity of time, and place, and manner of performance, which yet are necessary to be determined for the preservation of publick peace and unity; and because there may, at least, through the perverseness of men of corrupt minds, arise some doubts and controversies about the sense and meaning of those most holy Rules of our Lord, for the determining of which we are not now to expect any resolution from Prophet or Oracle, or other immediate voice from Heaven; it doth hereupon necessarily follow, that there must be Authority left to this Church, and the Governors thereof, to make new Laws upon these emergent occasions, to determine these particularities, to decide and compose these Controversies, whereby to preserve the unity of the spirit in the bond of peace. Whosoever shall think that all this may be done by friendly persuasion, or learned disputes only, will find himself deceived, as experience of all Ages hath shewn, and will shew as long as there be men of perverse minds, and corrupt affections. Without a definitive and Authoritative sentence, Controversies will be endless, and the Churches peace.

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peace unavoidably disturbed, and therefore the voice of God and right Reason hath taught, That in matters of Controversie the definitive sentence of Superiours should decide the doubt; and whosoever should decline from that sentence, and do presumptuously, should be put to death, that others might hear and fear, and do no more presumptuously, Deut. 17. which is to be understood mystically also of death spiritual by Excommunication, by being cut off from the living body of Christ's Church. It being thus cleared by reason and Gods own Rule, that such power is necessary for preserving peace and unity, it cannot be imagined with reason, that our great Master should deny his dear-bought Body such necessities. But not to rest upon the reason why they should be given; it may be made to appear, that, de facto, He hath given such power to the Church, and that by reciting his gracious Commissions granted to the Church, with his Apostles practice and exercise of those Powers, who, best knowing their Lords will and pleasure must be, by their practice, the best Interpreters of his mind and meaning. See then, how read we? For the power of Jurisdiction, we find a large Commission, St. John 20. As my Father sent me, so send I you; and one particular of Jurisdiction there expressed, Whosoever sins you bind in Earth, they are bound in Heaven, a sharp and dreadful sentence, worse than that of the sword, by so much as the death of the Soul is worse than the death of the Body, which in obstinate despisers of that correction doth too certainly follow.

This power of spiritual censures, St. Paul calls the rod of discipline, 1 Cor. 4. ult. By vertue of this Power and Commission, St. Paul delivers the incestuous Corinthian to Satan, and casts him out of the Churches Communion, 1 Cor. 5. And the same St. Paul not only exercises this Jurisdiction himself, but also directs his Son, Bishop Timothy, how to behave himself in the Ordering of these Church-censures, 1 Tim. 5. 19. not to receive an accusa-

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tion against a Presbyter under two or three witnesses, and when he hath heard, to rebuke or censure as the cause requires, without partiality or leaning to either side: all which speak plainly a Tribunal erected in the Church, and acknowledged by the Apostle, enough to prove the power of Jurisdiction. Then the Legislative of making Laws and Constitutions for regulating manners, and determining doubts and controversies, it cannot with reason be denied to be granted in that large Commission forecited, St. John 20. As my Father sent me, so send I you. For here, committing the Government of the Church to his Apostles, our Lord Commissions them with the same power that was committed to him for that purpose when he was on earth, with the same necessary standing power that he had and exercised as Man for the good of the Church. Less cannot in reason be thought to be here granted, than all power necessary for the well and peaceable Government of the Church; and such a power is this of making Laws; this is a Commission in general for making Laws. Then in particular for making Articles, and decisions of Doctrines controverted, the power is more explicit and expresse, St. Matth. 28. All power is given to me, go therefore and teach all nations, that is, with Authority, and by virtue of that power that is given to me: And what is it to teach the truth with Authority, but to command and oblige all people to receive the truth so taught? And this power was not given to the Apostles persons only, for Christ there promised to be with them in that Office to the end of the world, that is, to them and their Successors in that Pastoral Office, to the Apostles or Bishops that should succeed them to the end of the World. This will appear still more clear by St. Paul, Heb. 13. where, after he had commanded them not to be carried about with divers and strange Doctrines, he prescribes this as the Preservative against such errors and inconstancy, Obey them that have the oversight over you, and watch for your souls, obey them

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them in the guidance and conduct of your souls, in their determinations and decisions about such divers and strange Doctrine, all which supposes in those Guides a power to govern and rule us in such doubts and controversies about Doctrines and matters of belief, an authority to determine in Controversies of Faith, as our Church teaches in her twentieth Article: Add to this, that St. Paul tells us, 1 Tim. 3 15. that the Church is the ground and pillar of Truth. And whither then should we go in doubts and controversies, for the determination of what is truth, but to the ground and pillar of truth? For the clearer understanding of this power in the Church, know that to this one holy Church, our Lord committed in trust the most holy Faith, and the whole stock of necessary Christian truth, therefore called the ground and pillar of truth. This truth she must endeavour to preserve, as by stopping the mouths of obstinate gainsayers, so by guiding and governing the meek, put weak doubters into the truth, by determining their doubts and controversies. Not that the Church can make Articles of Faith, and obtrude them upon the members, but that she may and must (if the true sense of Faith and holy Scriptures be called in question) declare and determine what that sense is which she hath received in trust from Christ and his Apostles, commanding under penalties and censures all her children to receive that sense, and to profess it in such expressive words and form as may directly determine the doubt. Thus she did in the great NICENE Council, venerable over all the Christian World, when the Arians had perverted by subtil controversies and questions the true sense of the Creed concerning our Saviours Divinity, she first declared what sense of the Creed she had received by constant tradition from the Apostles, and then enjoined all Christians to profess that sense by the word *homoousios*, of the same substance with the Father, a word directly determining the controversy in hand. Nor did the Christian World ever question her Authority in this particular. And in controversies about Doctrines, where she

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*ſhe hath received no ſuch clear determination of either part from Chriſt and his Apoſtles, ſhe hath power to declare her own ſenſe in the Controverſie, and to determine which part ſhall be received and profeſt for truth by her members, and that too under Eccleſiaſtical Penalty and Censure, which they accordingly are bound to ſubmit to, not as an infallible Verity, but as a probable Truth, and reſt in her determination, till it be made plain by as great or a greater Authority, that this her determination is an Errour, and if it ſhall appear to any of the Members to be an Errour, or if they ſhall think it ſo to be by the weight of ſuch reaſons as are privately ſuggeſted to them, yet are they ſtill obliged to ſilence and peace, (where the deciſion of a particular Church is againſt the Doctrine of the Universal) not to profeſs in this caſe againſt the Churches determination, becauſe the profeſſing of ſuch a controverted truth is not neceſſary, but the preſervation of the Peace and Unity of the Church is. This is not to aſſert Infallibility in the Church, but Authority. The Sentence ſhall bind to ſubmiſſion, though the Superiours may err in the ſentence. Thus God ordered it, Deut. 17. that in doubts the Inferiour were to ſtand to the deciſion and ſentence of the Priests and the Judge, and yet their judgment was not infallible, *ἡ πᾶσι συνέλευσις* the whole aſſembly, the chiefeſt Senate might err, and ſin through ignorance, and a ſacrifice is appointed for the expiation of their errour, Lev. 4: 13. Better that Inferiours be bound to ſtand to ſuch fallible judgment (as to quiet ſubmiſſion) in ſuch kind of Controverſies as afore-mentioned, than that every man be ſuffered to interpret Laws, and determine Controverſies, which will bring into the Church certain Confuſion. Nor will ſuch ſubmiſſion in the Inferiours be damnable, ſeeing in this ſubmiſſion to Authority they follow Gods method, (obeying them that have the overſight over them, Heb. 13.) and keep order, of which God is the Author,*
1 Cor.

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1 Cor. 14. 33. God is not the Author of Confusion, but of order and peace, as in all Churches of the Saints.

This Authority in determining doubts and Controversies, the Church hath practised in all Ages, and her constant practice is the best interpreter of her right. We read not only of St. Pauls determining Controversies about rites and Circumstances, 1 Cor. 14. but also of the Churches determining Controversies of Doctrines and matters of belief in a full Council, Act. 15. and requiring submission to those determinations from inferiour members. The like did the Church afterwards in her general Councils of NICE, CONSTANTINOPLE, EPHESUS, & CHALCEDON. And not only the General Councils have exercised this Authority, but particular Churches also in National Councils, in the Council of ORANGE, MILEVIS, and others, have used the same power over their Children, whom they were bound to teach and govern, and for whose souls they were to account to God, and they did no more than was their right, so long as they did it with submission to the general Church to whom they are subject: Christ said to the Apostles, and by this, to all the guides of souls, that should succeed them in a lawful Ordination, He that hears you, hears me, and he that despises you, despises me, St Cypr. Ep 69. From these premises it plainly follows, that our dear Mother the Church of England in making these Canons and Articles for determining the Controversies in matters of belief, which you may see in the ensuing Collection, did no more than what was both her right and her duty to do, both for the preservation of her peace, and the guidance and conduct of the souls committed to her charge; and what her care hath been in the exercise of this power for the good of her members ever since the Reformation, will evidently to her honour appear by this following Collection, made up not without great care and industry of the Publisher. By which he hath done our Mother this farther right, that

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that now, whosoever will, may easily see the notorious slander which some of the Roman persuasion have endeavoured to cast upon her: That her Reformation hath been altogether Lay and Parliamentary: for by the Canons and Articles following, which were formerly scattered and hard to be seen by every one, now gathered together into a Body, it easily appears to any that will but open their eyes and read, that the Reformation of this Church was orderly and Synodical by the Guides and Governours of Souls, and confirmed by supreme Authority, and so in every particular as legal as any Reformation could or ought to be.

Anth. Sparrow.

IN JUN-

INJUNCTIONS

Given by the most Excellent Prince,

EDWARD VI.

By the Grace of GOD,

KING

OF

ENGLAND, FRANCE & IRELAND,

Defender of the Faith,

And in Earth under Christ, of the Church of
England and Ireland, the Supreme Head:

To all and singular his loving Subjects, as well of the
Clergy as of the Laity.

L O N D O N:

Printed for *Blanch Pawlet*, at the *Bible in Chancery-*
Lane near Fleetstreet. MDCLXXXIV.

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Printed for James Smith, at the Press of
James Smith, in the City of London.

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Injunctions given by the most Excellent Prince *Edward* the Sixth, by the Grace of God, King of *England*, *France*, and *Ireland*, Defender of the Faith, and in Earth under Christ, of the Church of *England*, and of *Ireland*, the supreme Head: To all and singular his Loving Subjects, as well of the Clergy as of the Laity.

TH E Kings most Royal Majesty, by the advice of his most dear Uncle the Duke of Somerset, Lord Protector of all his Realms, Dominions and Subjects, and Governor of his most Royal Person, and residue of his most honourable Council, intending the advancement of the true honor of Almighty God, the suppression of Idolatry and Superstition throughout all his Realms and Dominions, and to plant true Religion, to the extirpation of all Hypocrisie, Enormities and Abuses, as to his duty appertaineth; hath minister unto his loving Subjects these godly Injunctions hereafter following; whereof part were given unto them heretofore, by the Authority of his most dear beloved Father, King Henry the Eighth, of most famous memory, and part are now ministered and given by his Majesty: All which Injunctions his Highness willet and commandeth his said loving Subjects, by his supreme Authority, obediently to receive, and truly to observe and keep, every man in their offices, degrees and states, as they will avoid his displeasure, and the pains in the same Injunctions hereafter expressed.

1. The first is, That all Deans, Archdeacons, Parsons, Vicars, and other Ecclesiastical persons, shall faithfully keep and observe, and, as far as in them may lie, shall cause to be kept and observed of other, and singular Laws and Statutes, made as well for the abolishing and extirpation of the Bishop of Rome, his pretended and usurped power and jurisdiction, as for the establishment and confirmation of the Kings authority, jurisdiction, and supremacy of the Church of England and Ireland. And furthermore, all Ecclesiastical persons, having cure of Souls, shall to the uttermost of their wit, knowledge, and learning,

purely, sincerely, and without any colour or dissimulation, declare, manifest, and open four times every year at the least, in their Sermons and other Collations, that the Bishop of Rome's usurped power and jurisdiction having no establishment nor ground by the Laws of God, was of most just causes taken away and abolished, and that therefore no manner of obedience or subjection, within his Realms and Dominions, is due unto him. And that the Kings power, within his Realms and Dominions, is the highest power under God, to whom all men, within the same Realms and Dominions, by Gods Laws, owe most Loyalty and Obedience, afore and abode all other Powers and Potentates in Earth.

Besides this, to the intent that all Superstition and Hypocricie crept into divers mens hearts, may vanish away; they shall not set forth or extol any Images, Relicks, or Miracles, for any superstition or lucre, nor allure the people by any inticements to the Pilgrimage of any Saint or Image: but reprobving the same, they shall teach, that all goodness, health and grace, ought to be both asked and looked for only of God, as of the very author and giver of the same, and of none other.

Item, That they the persons above rehearsed, shall make or cause to be made in their Churches, and every other Cure they have, one Sermon every quarter of the year at least, wherein they shall purely and sincerely declare the Word of God: and in the same, exhort their hearers to the works of Faith, Mercy and Charity, specially prescribed and commanded in Scripture, and that works devised by mens phantasies, besides Scripture; as wandring to Pilgrimages, offering of Money, Candles, or Tapers or Relicks, or Images, or kissing and licking of the same; praying upon Beads, or such like superstition, have not only no promise of reward in Scripture for doing of them; but contrariwise, great threats, and maledictions of God, for that they be things tending to Idolatry and Superstition, which of all other offences God Almighty doth most detest and abhor: for that the same diminish most his honour and glory.

Item, That such Images as they know in any of their Cures to be or to have been abused with Pilgrimage or offering of any thing made thereunto, or shall be hereafter censured unto, they (and none other private persons) shall for the avoiding of that most detestable offense of Idolatry, forthwith take down, or cause to be taken down and destroy the same; and shall suffer from henceforth no Torches nor Candles, Tapers or Images
of.

of War to be set afoze any Image or Picture, but only two lights upon the High-Altar, befoze the Sacrament, which for the signification that Christ is the very true light of the World, they shall suffer to remain still: admonishing their Parishioners, that Images serbe for no other purpose but to be a remembrance, whereby men may be admonished of their holy lives and conuersation of them that the said Images do represent: which Images if they do abuse for any other intent, they commit Idolatry in the same, to the great danger of their Soules.

Item, That every holy day throughout the year, when they have no Sermon, they shall immediately after the Gospel, openly and plainly recite to their Parishioners in the Pulpit, the Pater Noster, the Credo, and Ten Commandments in English, to the intent the people may learn the same: exhorting all Parents and Householders to teach their children and servants the same, as they are bound by the Law of God, and in conscience to do.

Item, That they shall charge Fathers and Mothers, Masters and Governours, to bestow their Children and servants, even from their childhood, either to learning or to some honest exercise, occupation or husbandry: exhorting, and counselling, and by all the ways and means they may, as well in their Sermons and Collations, as otherwise, perswading their said Fathers and Mothers, Masters and other Governours, diligently to provide and foresee that the Youth be in no manner or wise brought up in idleness, lest at any time afterward for lack of some craft, occupation, or other honest means to live by, they be driven to fall to begging, stealing, or some other unthriftiness: Forasmuch as we may daily see, through sloth and idleness, diuers valiant men fall, some to begging and some to theft and murder; which after brought to calamity and misery, do blame their Parents, Friends and Governours, which suffered them to be brought up so idely in their youth, where if they had been well brought up in learning, some good occupation or craft, they would (being rulers of their own household) have profited as well themselves, as diuers other persons, to the great commodity and ornament of the Commonwealth.

Also, That the said Parsons Vicars, and other Curates shall diligently provide, that the Sacraments be duly and reverently ministred in their Parishes: And if at any time it happen them in any of the cases expressed in the Statutes of this Realm, or of special license given by the Kings Majesty, to be absent from their

4 Injunctions by King *Edward* vi. 1547.

their Benefices, they shall leave their Cure not to a rude and unlearned person, but to an honest well learned and expert Curate, that can by his ability teach the rude and unlearned of their Cure, wholesome Doctrine, and reduce them to the right way that do err; which will also execute these Injunctions, and do their duty otherwise, as they are bound to do in every behalf, and accordingly may and will profit their Cure no less with good example of living than with the Declaration of the Word of God, or else their lack and default shall be imputed unto them, who shall straightly answer for the same if they do otherwise. And always let them see, that neither they nor their Curates do seek more their own profit, promotion or advantage, than the profit of the souls they have under their Cure, or the glory of God.

Also, That they shall provide within three months next after this Visitation, one Book of the whole Bible, of the largest Volume in English. And within one twelve months next after the said Visitation, the Paraphrasis of Erasmus also in English upon the Gospels, and the same set up in some convenient place within the said Church that they have Cure of, whereas their Parishioners may most commodiously resort unto the same, and read the same. The charges of which Books shall be ratably born between the Parson and Appropriatory, and Parishioners aforesaid, that is to say, the one half by the Parson or Proprietary, and the other half by the Parishioners. And they shall discourage no man (authorized and licensed thereto) from the reading any part of the Bible, either in Latine or in English; but shall rather comfort and exhort every person to read the same, as the very lively Word of God, and the special food of mans soul, that all Christian persons are bound to embrace, believe and follow, if they look to be saved; whereby they may the better know their duties to God, to their Sovereign Lord the King, and their Neighbor; ever gently and charitably exhorting them, and in his Majesties Name, straightly charging and commanding them, that in the reading thereof, no man to reason or contend, but quietly to hear the Reader.

Also, The said Ecclesiastical person shall in no wise, at any unlawful time, nor for any other cause than for their honest necessity, haunt or resort to any Taverns or Alehouses. And after their Dinner or Supper, they shall not give themselves to drinking or riot, spending their time idely, by day or by night, at Dice, Cards, or Tables, playing, or any other unlawful game:

game: but at all times, (as they shall have leisure) they shall hear and read somewhat of holy Scripture, or shall occupy themselves with some other honest exercise; and that they always do the things which appertain to honesty, with endeavour to profit the Commonweal; having always in mind, that they ought to excel all other in purity of life, and should be an example to the people to live well and Christianly.

Item, That they shall in Confessions every Lent, examine every person that cometh to Confession to them, whether they can recite the Articles of their Faith, the Pater Noster, and the Ten Commandments in English, and hear them say the same particularly; wherein if they be not perfect, they shall declare then, that every Christian person ought to know the said things before they should receive the blessed Sacrament of the Altar, and admonish them to learn the said necessary things more perfectly, or else they ought not to presume to come to Gods Board, without a perfect knowledge and will to observe the same: and if they do, it is to the great peril of their souls, and also to the wordly rebuke, that they might incur hereafter by the same.

Also, That they shall admit no man to preach within any their Cures, but such as shall appear unto them to be sufficiently licensed thereunto, by the Kings Majesty, the Lord Protector's Grace, the Archbishop of Canterbury, the Archbishop of York in his Province, or the Bishop of the Diocess; and such as shall be so licensed, they shall gladly receive to declare the Word of God, without any resistance or contradiction.

Also, If they have heretofore declared to their Parishioners any thing to the extoling or setting forth of Pilgrimages, Relicks or Images, or lighting of Candles, kissing, kneeling, decking of the same Images, or any such Superstition, they shall now openly, before the same recant, and reprove the same: shewing them (as the truth is) that they did the same upon no ground of Scripture, but were led and seduced by a common error and abuse, crept into the Church through the sufferance and avarice of such as felt profit by the same.

Also, If they do, or shall know any man within their Parish or elsewhere, that is a letter of the Word of God to be read in English, or sincerely preached, or of the execution of these the Kings Majesties Injunctions, or a fault of the Bishop of Rome's pretended power, now by the Laws of this Realm justly rejected, extirpated and taken away utterly, they shall detect and present the same to the King or his Council, or to the Justice of Peace next adjoyning.

Also.

Also, That the Parson, Vicar, or Curate, and Parishioners of every Parish within this Realm, shall, in their Churches and Chappels, keep one Book or Register, wherein they shall write the day and year of every Wedding, Christning and Burial, made within their Parish for their time, and so every man succeeding them likewise; and therein shall write every persons name that shall be so Wedded, Christned or Buried. And for the safe keeping of the same Book, the Parish shall be bound to provide of their common charges, one sure Coffer, with two Locks and Keys, whereof the one to remain with the Parson, Vicar, or Curate, and the other with the Wardens of every Parish-Church or Chappel, wherein the said Book shall be laid up: which Book they shall every Sunday take forth, and in the presence of the said Wardens, or one of them, write and record in the same, all the Weddings, Christnings and Burials made the whole week before; and that done, to lay up the Book in the said Coffer, as afore. And for every time that the same shall be omitted, the party that shall be in the fault thereof, shall forfeit to the said Church, iii. s. iiii. d. to be employed to the pooz mens box of that Parish.

Furthermore, Because the goods of the Church are called the goods of the pooz, and at these days nothing is less seen than the pooz to be sustained with the same; all Parsons, Vicars, Pensionaries, Prebendaries, and other beneficed men within this Deanery, not being resident upon their Benefices, which may dispend yearly xx. l. or above, either within his Deanery or elsewhere, shall distribute hereafter among their pooz Parishioners, or other inhabitants there, in the presence of the Church-wardens, or some other honest men of the Parish, the xl. part of the fruits and revenues of their said Benefices, lest they be worthily noted of ingratitude, which reserving so many parts to themselves, cannot vouchsafe to impart the xl. portion thereof among the pooz people of that Parish, that is so fruitful and profitable unto them.

And to the intent that learned men may hereafter spring the more, for the execution of the premises, every Parson, Vicar, Clerk, or beneficed man within his Deanery, having yearly to dispend in Benefices and other Promotions of the Church an C. l. shall give competent exhibition to one Scholar; and for so many C. l. more as he may dispend, to so many Scholars more shall he give like exhibition in the University of Oxford or Cambridge, or some Grammar-School; which after they have

have profited in good learning may be partners of their Patrons Cure and charge, as well in Preaching, as otherwise, in the execution of their offices, or may (when need shall be) otherwise profit the Commonweal with their Council and Wisdom.

Also, That the Proprietaries, Parsons, Vicars and Clerks, having Churches, Chappels, or Mansions within this Deanery, shall bestow yearly hereafter upon the same Mansions or Chancels of their Churches being in decay, the fifth part of that their Benefices, till they be fully repaired; and the same so repaired, shall always keep and maintain in good estate.

Also, That the said Parsons, Vicars and Clerks, shall, once every quarter of the year, read these Injunctions given unto them, openly and deliberately, before all their Parishioners, to the intent that both they may be the better admonished of their duty, and their said Parishioners the more moved to follow the same for their part.

Also, For as much as by a Law established, every man is bound to pay his Tythes, no man shall by colour of duty omitted by their Curates, detain their Tythes, and so redub and requite one wrong with another, or be his own judge, but shall truly pay the same, as he hath been accustomed to their Parsons, Vicars and Curates, without any restraint or diminution. And such lack and default as they can justly find in their Parsons and Curates, to call for reformation thereof at their Ordinaries and other Superiours hands, who, upon complaint and due proof thereof, shall reform the same accordingly.

Also, That no person shall from henceforth alter or change the order and manner of any fasting-day that is commanded, or of Common-prayer or Divine Service, otherwise than is specified in these Injunctions, until such time as the same shall be otherwise ordered and canspored by the Kings Authority.

Also, That every Parson, Vicar, Curate, Chauntry-Priest, and Stipendiary, being under the degree of a Bachelor of Divinity, shall provide and have of his own, within three moneths after this Visitation, the New Testament both in Latine and in English, with the Paraphrase upon the same of Erasmus, and diligently study the same, conferring the one with the other. And the Bishops and other Ordinaries by themselves or their Officers, in their Synods and Visitations, shall examine the said Ecclesiastical persons how they have profited in the study of holy Scripture.

Also, In the time of High-Mass, within every Church, he that saith or singeth the same, shall read or cause to be read the

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Epistle

8 Injunctions by King *Edward* vi. 1547.

Epistle and Gospel of that Mass in English and not in Latine, in the Pulpit, or in such convenient place as the people may hear the same. And every Sunday and holy-day they shall plainly and distinctly read, or cause to be read, one Chapter of the New Testament in English, in the said place at Mattins immediately after the Lessons: and at Even-song, after Magnificat, one Chapter of the Old Testament. And to the intent the premises may be more conveniently done, the Kings Majesties pleasure is, that when ix. Lessons should be read in the Church, three of them shall be omitted and left out with the Responds: and at Even-song time the Responds with all the memories shall be left off for that purpose.

Also, Because those persons which be sick and in peril of death, be oftentimes put in despair, by the craft and subtilty of the Devil, who is then most busie, and especialy with them that lack the knowledge, sure perswasion, and stedfast belief that they may be made partakers of the great and infinite mercy which Almighty God of his most bountiful goodness, and meer liberality, without our deserving, hath offered freely to all persons that put their full trust and confidence in him: Therefore that this damnable vice of despair may be clearly taken away, and firm belief, and stedfast hope, surely conceived of all their Parishioners, being in any danger, they shall learn and have alwayes in a readyness such comfortable places and sentences of Scripture, as do set forth the mercy, benefits and goodness of Almighty God towards all penitent and believing persons, that they may at all times (when necessity shall require) promptly comfort their flock, with the lively word of God, which is the only stay of mans conscience.

Also, To avoid all contention and strife, which heretofore hath risen among the Kings Majesties Subjects in sundry places of his Realms and Dominions, by reason of fond courtesie, and challenging of places in procession, and also that they may the more quietly hear that which is said or sung to their edifying, they shall not from henceforth, in any Parish Church at any time, use any procession about the Church or Church-yard, or other place, but immediately before high Mass, the Priests with other of the Quire shall kneel in the midst of the Church, and sing or say plainly and distinctly the Litany which is set forth in English, with all the Suffrages following, and none other Procession or Litany to be had or used but the said Litany in English, adding nothing thereto, but as the Kings Grace shall hereafter

after appoint : and in Cathedral or Collegiate Churches, the same shall be done in such places as our Commissaries in our Visitation shall appoint. And in the time of the Litany, of the Mass, of the Sermon, and when the Priest readeth the Scripture to the Parishioners, no manner of persons without a just and urgent cause, shall depart out of the Church ; and all ringing and knolling of Bells, shall be utterly forborn at that time, except one Bell in convenient time to be rung or knolled before the Sermon.

Also, Like as the people be commonly occupied the work day, with bodily labour, for their bodily sustenance, so was the holy-day at the first beginning godly instituted and ordained, that the people should that day give themselves wholly to God. And whereas in our time, God is more offended than pleased, more dishonoured than honoured upon the holy-day, because of idleness, pride, drunkenness, quarrelling and bawling, which are most used in such days, people nevertheless perswading themselves sufficiently to honour God on that day, if they hear Mass and Service, though they understand nothing to their edifying : therefore all the Kings faithful and loving Subjects shall from henceforth celebrate and keep their holy-day according to Gods holy will and pleasure, that is, in hearing the Word of God read and taught, in private and publick prayers, in knowing their offences to God, and amendment of the same, in reconciling their selves charitably to their neighbors where displeasure hath been, in often times receiving the Communion of the very body and blood of Christ, in visiting of the poor and sick, in using all soberness and godly conversation. Yet notwithstanding all Parsons, Vicars and Curates, shall teach and declare unto their Parishioners, that they may with a safe and quiet conscience, in the time of harvest, labour upon the holy and festival days, and save that thing which God hath sent. And if for any scrupulosity, or grudge of conscience, men should superstitiously abstain from working upon those days, that then they should grievously offend and displease God.

Also, For as much as variance and contention is a thing which most displeaseth God, and is most contrary to the blessed Communion of the body and blood of our Saviour Christ ; Curates shall in no wise admit to the receiving thereof any of their Cure and Flock, who hath maliciously and openly contended with his Neighbor, unless the same do first charitably and openly reconcile himself again, remitting all rancour and malice, whatsoever controverſie hath been between them ; and nevertheless

10 Injunctions by King Edward vi. 1547.

their just titles and rights they may charitably prosecute before such as have authority to hear the same.

Also, That every Dean, Archdeacon, Master of Collegiate Church, Master of Hospital, and Prebendary being Priest, shall Preach by himself personally twice every year at the least, either in the place where he is intituled, or in some Church where he hath jurisdiction, or else which is to the said place appropriate or united.

Also, That they shall instruct and teach in their Cures, that no man ought obstinately and maliciously to break and violate the laudable ceremonies of the Church, by the King commanded to be observed, and as yet not abrogated. And on the other side, that whosoever doth superstitiously abuse them, doth the same to the great peril and danger of his Soules health: as in casting holy Water upon his Bed, upon Images, and other dead things, or bearing about him holy Bread, or Saint Johns Gospel, or making of crosses of wood upon Palm-sunday, in time of reading of the Passion, or keeping of private holy-days, as Bakers, Brewers, Smiths, Shoe-makers, and such other do; or ringing of holy Bells, or blessing with the holy Candle, to the intent thereby to be discharged of the burden of sin, or to drive away Devils, or to put away dreams and phantasies, or in putting trust and confidence of health and salvation in the same ceremonies, when they be only ordained, instituted and made, to put us in remembrance of the benefits which we have received by Christ. And if he use them for any other purpose, he grievously offendeth God.

Also, That they shall take away, utterly extinct and destroy all shrines, covering of shrines, all tables, candlesticks, trimmils or rolls of Wax, pictures, paintings, and all other monuments of feigned miracles, Pilgrimages, Idolatry and Superstition: so that there remain no memory of the same in walls, glass-windows, or elsewhere within their Churches or Houses. And they shall exhort all their Parishioners to do the like, within their several houses. And that the Church wardens, at the common charge of the Parishioners in every Church, shall provide a comely and honest Pulpit, to be set in a convenient place within the same, for the preaching of Gods Word.

Also, They shall provide and have within thre moneths after this Visitation, a strong Chest with a hole in the upper part thereof, to be provided at the cost and charge of the Parish, having thre Keys, whereof one shall remain in the custody of the Parson,

Parson, Vicar or Curate, and the other two in the custody of the Church-wardens, or any other two honest men, to be appointed by the Parish from year to year. Which Chest you shall set and fasten near unto the high Altar, to the intent the Parishioners should put into it their Oblation and Alms for their poor Neighbors. And the Parson, Vicar or Curate, shall diligently from time to time, and specially when men make their Testaments, call upon, exhort and move their Neighbors, to confer and give, as they may well spare, to the said Chest; declaring unto them, whereas heretofore they have been diligent to bestow much substance otherwise than God commanded upon Pardons, Pilgrimages, Trentals, decking of Images, offering of Candles, giving to Friars, and upon other like blind devotions, they ought at this time to be much more ready to help the poor and needy, knowing that to relieve the poor is a true worshipping of God, required earnestly upon pain of everlasting damnation: and that also, whatsoever is given for their comfort, is given to Christ himself, and so is accepted of him, that he will mercifully reward the same with everlasting life: the which alms and devotion of the people, the keepers of the Keys shall at times convenient take out of the Chest, and distribute the same in the presence of their whole Parish, or six of them, to be truly and faithfully delivered to their most needy Neighbors: and if they be provided for, then to the reparation of highways next adjoyning. And also the money which riseth of Fraternities, Guilds, and other stocks of the Church, (except by the Kings Majesties Authority it be otherwise appointed) shall be put into the said Chest, and converted to the said use, and also the Rents and Lands, the profit of cattle, and money given or bequeathed to the finding of Torches, Lights, Tapers and Lamps, shall be converted to the said use, saving that it shall be lawful for them to bestow part of the said profits upon the reparation of the Church, if great need require, and whereas the Parish is very poor, and not able otherwise to repair the same.

And forasmuch as Priests be publick Ministers of the Church, and upon the holy days ought to apply themselves to the common administration of the whole Parish, they shall not be bound to go to Women lying in childbed, except in time of dangerous sickness, and not to fetch any corpse before it be brought to the Church-yard; and if the woman be sick, or the corpse brought to the Church, the Priest shall do his duty accordingly in visiting the woman, and burying the dead person.

Also,

Also, To avoid the detestable sin of Simony, because buying and selling of Benefices is execrable before God; therefore all such persons as buy any Benefices or come to them by fraud or deceit shall be deprived of such Benefices, and be made unable at any time after to receive any other spiritual promotion. And such as do sell them, or by any colour do bestow them for their own gain and profit, shall lose the right and title of patronage, and presentment for that time, and gift thereof for that vacation shall appertain to the Kings Majesty.

Also, Because through lack of Preachers in many places of the Kings Realms and Dominions, the people continue in ignorance and blindness, all Parsons, Vicars, and Curates shall read in in the Churches every Sunday one of the Homilies, which are and shall be set forth for the same purpose by the Kings Authority, in such sort as they shall be appointed to do in the Preface of the same.

Also, Whereas many indiscreet persons do at this day uncharitably contemn and abuse Priests and Ministers of the Church, because some of them (having small learning) have of long time favored phantasies rather than Gods truth; yet forasmuch as their office and function is appointed of God: the Kings Majesty willet and chargeth all his loving Subjects, that from henceforth they shall use them charitably and reverently for their office and administration sake, and especially such as labour in the setting forth of Gods holy Word.

Also, That all manner of persons which understand not the Latine tongue, shall pray upon none other Primer, but upon that which was lately set forth in English by authority of King Henry the eighth, of most famous memory. And that no teachers of youth shall teach any other than the said Primer. And all those which have knowledge of the Latine Tongue, shall pray upon none other Latine Primer, but upon that which is likewise set forth by the said Authority. And that all Graces to be said at Dinner and Supper, shall be always said in the English Tongue. And that none other Grammar shall be taught in any School or other place within the Kings Realms and Dominions but only that which is set forth by the said Authority.

Item, That all Chauntery Priests shall exercise themselves in teaching youth to read and write, and bring them up in good manners, and other vertuous exercises.

Item, When any Sermon or Homily shall be had, the Prime and hours shall be omitted.

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The Form of bidding the Common-Prayers.

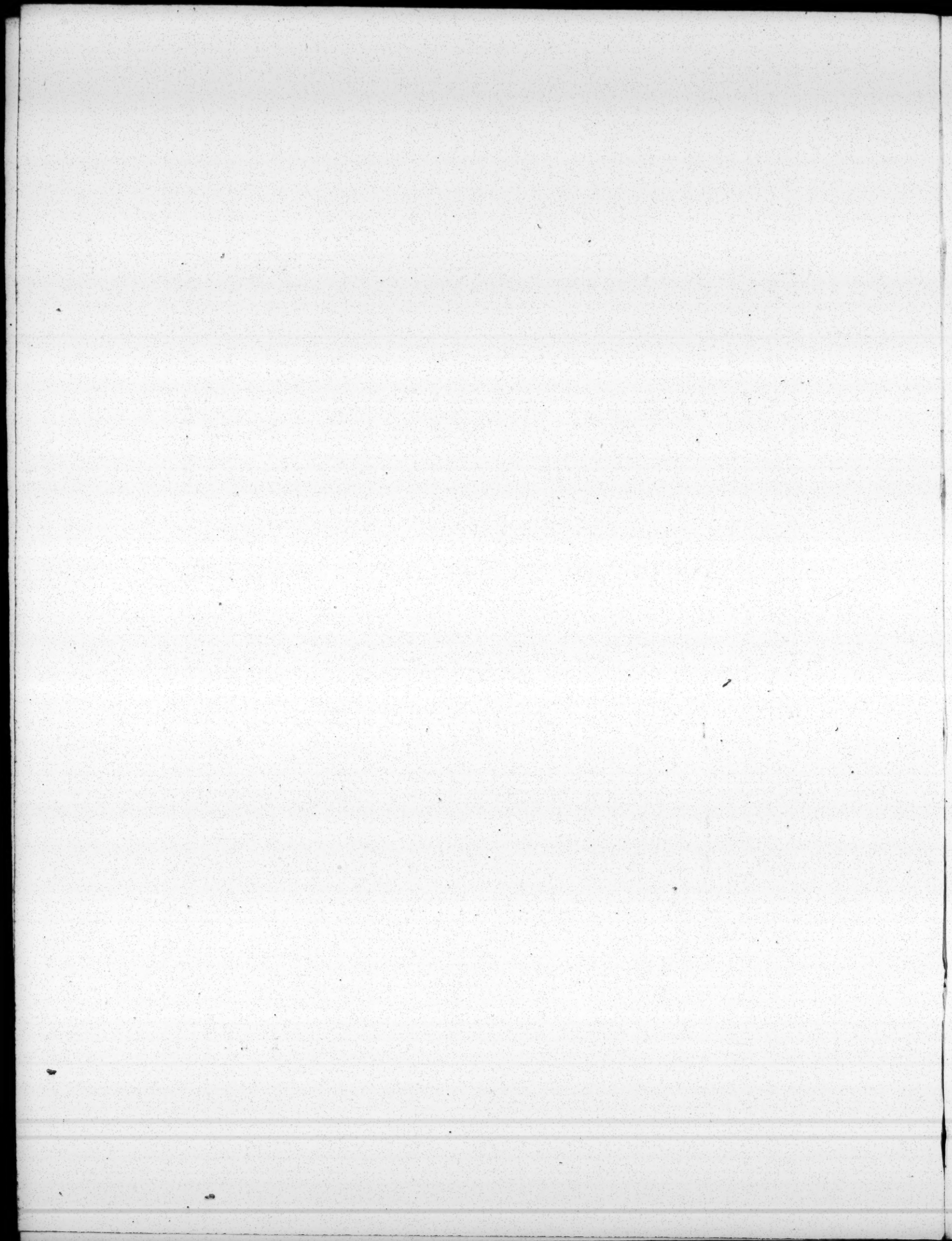
You shall pray for the whole Congregation of Christs Church, and especially for this Church of England and Ireland; where- in first I commend to your devout prayers, the Kings most Excel- lent Majesty, supreme Head immediately under God, of the Spirituality and Temporality of the same Church: and for Queen Katherine Dowager, and also for my Lady Mary, and my Lady Elizabeth, the Kings Sisters.

Secondly, you shall pray for the Lord Protectors Grace, with all the rest of the Kings Majesties Council: for all the Lords of this Realm, and for the Clergy and Commons of the same: beseeching Almighty God to give every of them in his degree, grace to use themselves in such wise, as may be to Gods glory, the Kings honor, and the weal of this Realm.

Thirdly, ye shall pray for all them that be departed out of this world in the faith of Christ, that they with us, and we with them at the Day of Judgment, may rest both body and soul, with Abraham, Isaac, and Jacob in the Kingdom of Heaven.

ALL which singular Injunctions, the Kings Majesty mini- streth unto his Clergy and their Successors, and to all his loving Subjects: straightly charging and commanding them to obserbe and keep the same, upon pain of deprivation, sequest- ration of fruits or Benefices; suspension, excommunication, and such other coercion, as to Ordinaries, or other having Ec- clesiastical Jurisdiction, whom his Majesty hath appointed for the due execution of the same, shall be seen convenient: charging and commanding them to see these Injunctions obserbed and kept of all persons, being under their jurisdiction, as they will answer to his Majesty for the contrary; and his Majesties pleasure is, that every Justice of Peace (being required) shall assist the Ordinaries and every of them for the due execution of the said Injunctions.

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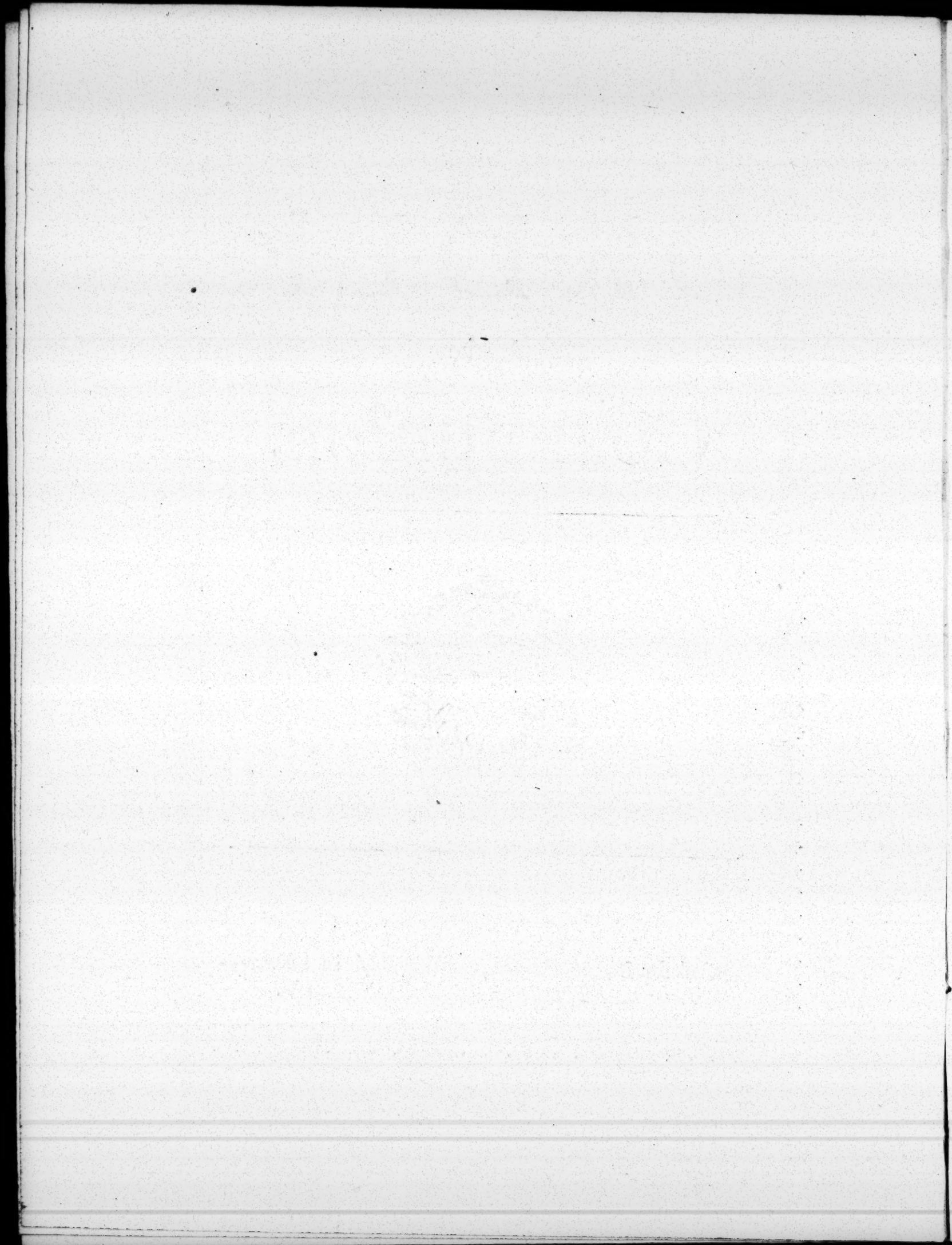


THE
ORDER
Of the
Communion.



L O N D O N :

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The Proclamation.

EDWARD by the Grace of God, King of England, France and Ireland, Defender of the Faith, and of the Church of England and Ireland in Earth the Supreme Head: To all and singular Our loving Subjects, Greeting. For so much as in Our high Court of Parliament, lately holden at Westminster, it was, by Us, with the consent of the Lords Spiritual and Temporal, and Commons there assembled, most godly and agreeably to Christs holy institution, Enacted, That the most blessed Sacrament of the Body and Blood of Our Saviour Christ, should from thenceforth be commonly delivered and ministered unto all persons within Our Realm of England and Ireland, and other Our Dominions under both kinds, that is to say, of Bread and Wine, (except necessity otherways require) lest any man fancying and devising a sundry way by himself, in the use of this most blessed Sacrament of Unity, there might thereby arise any unseemly and ungodly diversity: Our pleasure is, by the advice of Our most dear Uncle the Duke of Somerset, Governour of Our Person, and Protector of all Our Realms, Dominions and Subjects, and other of Our Privy Council, That the said blessed Sacrament be ministered unto Our people only after such form and manner as hereafter, by Our Authority, with the advice beforementioned, is set forth and declared: willing every man with due reverence and Christian behaviour, to come to this holy Sacrament and most blessed Communion, lest by the unworthy receiving of so high mysteries, they become guilty of the Body and Blood of the Lord, and so eat and drink their own damnation: but rather diligently trying themselves, that they may so come to this holy Table of Christ, and so be partakers of this holy Communion, that they may dwell in Christ, and have Christ dwelling in them: And also with such obedience and conformity to receive this Our Ordinance, and most godly direction, that we

may be encouraged from time to time further to trabel for the reformation, and setting forth of such godly Orders, as may be most to Gods glory, the edifying of Our Subjects, and for the advancement of true Religion.

Which thing, We (by the help of God) most earnestly intend to bring to effect: willing all Our loving Subjects in the mean time, to stay and quiet themselves with this Our direction, as men content to follow Our Authority, (according to the bounden duty of Subjects) and not enterprising to run afoze, and so by their rashness become the greatest hinderers of such things, as they more arrogantly than godly would seem (by their own private Authority) most hotly to set forward. We would not have Our Subjects so much to mislike Our Judgment, so much to mistrust Our Zeal, as though we either could not discern what were to be done, or would not do all things in due time: God be praised, We know both what by his Word is meet to be redressed, and have an earnest mind, by the advice of Our most dear Uncle, and other of Our Privy Council, with all diligence and convenient speed so to set forth the same, as it may most stand with Gods glory, and edifying and quietness of Our people: which we doubt not, but all Our obedient and loving Subjects will quietly and reverently carry for.

G O D save the K I N G.

The Order of the Communion.

First, the Parson, Vicar, or Curate, the next Sunday or Holy-day, or at the least one day before he shall Minister the Communion, shall give warning to his Parishioners, or those which be present, that they prepare themselves thereto, saying to them openly and plainly as hereafter followeth, or such like.

Dear Friends, and you especially upon whose Souls I have cure and charge, upon day next I do intend by Gods Grace to offer to all such as shall be there godly disposed,

posed, the most comfortable Sacrament of the Body and Blood of Christ, to be taken of them in the remembrance of his most fruitful and glorious Passion: by the which Passion, we have obtained remission of our sins, and be made partakers of the Kingdom of Heaven: whereof, we be assured and ascertained if we come to the said Sacrament with hearty repentance for our offences, stedfast faith in Gods mercy, and earnest minds to obey Gods will, and to offend no more: wherefore our duty is, to come to these holy mysteries with most hearty thanks to be given to Almighty God for his infinite mercy and benefits, given and bestowed upon us, his unworthy servants, for whom he hath not only given his Body to death, and shed his Blood, but also doth bouchsafe in a Sacrament and Mystery, to give us his said Body and Blood spiritually to feed and drink upon. The which Sacrament, being so divine and holy a thing, and so comfortable to them which receive it worthily, and so dangerous to them that will presume to take the same unworthily; my duty is to exhort you in the mean season, to consider the greatness of the thing, and to search and examine your own Consciences, and that not lightly, nor after the manner of dissemblers with God; but as they which should come to a most godly and heavenly Banquet: not to come but in the Marriage-garment required of God in Scripture, that you may, so much as lieth in you, be found worthy to come to such a Table. The ways and means thereto is,

First, that you be truly repentant of your former evil life, and that you confess with an unfeigned heart to Almighty God, your sins and unkindness towards His Majesty, committed either by will, word or deed, infirmity or ignorance, and that with inward sorrow and tears, you bewail your offences, and require of Almighty God mercy and pardon, promising to him from the bottom of your hearts, the amendment of your former life. And amongst all others I am commanded of God, especially to move and exhort you, to reconcile your selves to your Neighbours, whom you have offended, or who have offended you, putting out of your hearts all hatred and malice against them, and to be in
lober

love and charity with all the World, and to forgive other, as you would that God should forgive you. And if there be any of you, whose conscience is troubled and grieved at any thing, lacking comfort or counsel, let him come to me, or to some other discreet and learned Priest taught in the Law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice and comfort, that his conscience may be relieved, and that of us, as a Minister of God and of the Church, he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness: requiring such as shall be satisfied with a general confession, not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the Priest, nor those also which think needful or convenient for the quietness of their own consciences, particularly to open their sins to the Priest, to be offended with them which are satisfied with their humble confession to God, and the general confession to the Church: But in all these things, do follow and keep the rule of charity, and every man to be satisfied with his own conscience, not judging other mens minds or acts, whereas he hath no warrant of Gods Word for the same.

The time of the Communion, shall be immediately after that the Priest himself hath received the Sacrament, without the varying of any other Rite or Ceremony in the Mass, (until other orders shall be provided) but as heretofore usually the Priest hath done with the Sacrament of the Body, to prepare, bless and consecrate so much as will serve the people: so it shall yet continue still after the same manner and form, save that he shall bless and consecrate the biggest Chalice, or some fair and convenient Cup or Cups full of Wine, with some Water put unto it. And that day, not drink it up all himself, but take one only sup or draught, leave the rest upon the Altar covered, and turn to them that are disposed to be partakers of the Communion, and shall thus exhort them as followeth.

Dearl

DEarly beloved in the Lord, ye coming to his holy Communion, must consider what St. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, or ever they presume to eat of this bread, and drink of this Cup: for as the benefit is great, if with a truly penitent heart and libely faith we receiue this holy Sacrament, (for then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us, we be made one with Christ, and Christ with us;) so is the danger great if we receiue the same unworthily: for then we become guilty of the Body and Blood of Christ our Saviour, we eat and drink our own damnation, because we make no difference of the Lords Body, we kindle Gods wrath ober us, we pzovoke him to plague us with diuers diseases, and sundry kinds of death. Judge therefore your selues, (bzechzen) that ye be not judged of the Lord. Let your mind be without desire to sin: Repent you truly for your sins past, have an earnest and libely faith in Christ our Saviour, be in perfect charity with all men, so shall ye be meet partakers of these holy Mysteries. But abobe all things, you must giue most humble and hearty thanks to God the Father, the Son and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ both God and man; who did humble himself even to the death upon the Cross for us miserable sinners, lying in darkness and the shadow of death, that he might make us the Children of God, and exalt us to euerlasting life. And to the end that we should alway remember the exceeding love our Master, and only Saviour Iesus Christ thus doing for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us, he hath left in these holy Mysteries as a pledge of his love, and a continual remembrance of the same, his own blessed Body and precious Blood for us spiritually to feed upon, to our endless comfort and consolation. To him therefore with the Father and the holy Ghost, let us giue, as we are most bounden, continual thanks, submitting our selues wholly to his holy will and pleasure, and studying to serbe him in true holiness and righteousness all the days of our life. Amen.

Then

Then the Priest shall say to them which be ready to take the Sacrament,

If any man here be an open blasphemour, adulterer, in malice or envy, or any other notable crime, and be not truly sorry therefore, and earnestly minded to leave the same vices, or that doth not trust himself to be reconciled to Almighty God, and in charity with all the world, let him yet awhile bewail his sins, and not come to this holy Table, lest after the taking of this most blessed Bread, the Devil enter into him, as he did into Judas, and fulfil in him all iniquity, and to bring him to destruction, both of body and soul.

Here the Priest shall pause a while, to see if any man will withdraw himself: and if he perceive any so to do, then let him commune with him privily at convenient leisure, and see whether he can with good Exhortation, bring him to Grace: and after a little pause, the Priest shall say,

You that do truly and earnestly repent you of your sins, and offences, committed to Almighty God, and be in love and charity with your Neighbours, and intend to lead a new life, and heartily to follow the Commandments of God, and to walk from henceforth in his holy ways, draw near and take this holy Sacrament to your comfort, make your humble confession to Almighty God, and to his holy Church, here gathered together in his Name, meekly kneeling upon your knees.

Then shall a general confession be made in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us: We do earnestly repent, and be heartily sorry for these our misdoings: The remembrance of them is grievous unto us, the burthen of them is intolerable, have mercy upon

upon us, haue mercy upon us most merciful Father, for thy Son our Lord Iesus Christs sake: Forgive us all that is past, and grant that we may ever hereafter serue and please thee in newness of life, to the honour and glory of thy Name, through Iesus Christ our Lord.

Then shall the Priest stand up, and turning him to the people, say thus:

Our blessed Lord, who hath left power to his Church to absolve penitent sinners from their sins, and to restore to the grace of the heavenly Father such as truly believe in Christ, haue mercy upon you, pardon and deliver you from all sins, confirm and strengthen you in all goodness, and bring you to everlasting life.

Then shall the Priest stand up, and turning him toward the people, say thus:

Hear what comfortable words our Saviour Christ saith to all that truly turn to him:

Come unto me all that are laboring and be heavy laden, and I shall refresh you. So God loved the world, that he gave his only begotten Son, to the end, that all that believe in him should not perish, but have life everlasting.

Hear also what St. Paul saith,

This is a true saying, and worthy of all men to be embraced and received, that Iesus Christ came into the world to save sinners.

Hear also what St. John saith,

If any man sin, we have an Advocate with the Father, Iesus Christ the righteous, he it is that obtained grace for our sins. Then shall the Priest kneel down and say in the name of all them that shall receive the Communion, this Prayer following.

We do not presume to come to this thy Table, (O merciful Lord) trusting in our own righteousness, but in thy manifold and great mercies: we be not worthy so much as to gather up the crumbs under thy Table: but thou art the same Lord, whose property it is always to have mercy: grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Iesus Christ, and to drink his blood in these holy Mysteries, that we may

24 The Order of the Communion, &c.

may continually dwell in him, and be in us, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood.

Then shall the Priest rise, the people still reverently kneeling, and the Priest shall deliver the Communion, first to the Ministers, if any be there present, that they may be ready to help the Priest, and after to the other. And when he doth deliver the Sacrament of the Body of Christ, he shall say to every one these words following.

The Body of our Lord Jesus Christ, which was given for thee, preserve thy Body unto everlasting life.

And the Priest delivering the Sacrament of the Blood, and giving every one to drink once and no more, shall say,

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy Soul unto everlasting life.

If there be a Deacon or other Priest, then shall he follow with the Chalice, and as the Priest ministreth the Bread, so shall he, for more expedition, minister the Wine, in form before written.

Then shall the Priest, turning him to the people, let the people depart with this blessing:

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord.

To which the people shall answer, Amen.

Note, That the Bread that shall be consecrated shall be such as heretofore hath been accustomed. And every of the said consecrated Breads shall be broken in two pieces at the least, or more, by the discretion of the Minister, and so distributed. And men must not think less to be received in part, than in the whole, but in each of them the whole Body of our Saviour Jesus Christ.

Note, That if it doth so thance, that the Wine hollowed and consecrate doth not suffice, or be enough for them that do take the Communion, the Priest after the first Cup or Chalice be emptied, may go again to the Altar, and reverently and devoutly prepare and consecrate another, and so the third, or more likewise, beginning at these words, *Simili modo, postquam cenatum est*, and ending at these words, *qui pro vobis & pro multis effundetur in remissionem peccatorum*, and without any levation or lifting up.

Articles

Articles to be enquired of in the Visitations to be had within the Diocess of *Canterbury*, in the second year of the Reign of our Dread Sovereign Lord *Edward* the Sixth, by the Grace of God King of *England, France* and *Ireland*, Defender of the Faith, and in Earth of the Church of *England* and also of *Ireland*, the Supreme Head.

First, Whether Parsons, Vicars and Curates, and every of them have purely and sincerely, without colour or dissimulation, four times in the year at the least, preached against the usurped Power, pretended Authority, and Jurisdiction of the Bishop of Rome.

Item, Whether they have preached and declared likewise four times in the year at the least, that the Kings Majesties power, authority and preheminance, within his Realms and Dominions, is the highest power under God.

Item, Whether any person hath by writing, cyppling, preaching, or teaching, deed or act obstinately holden, and stand with to extol, set forth, maintain or defend the authority, jurisdiction, or power of the Bishop of Rome, or of his See heretofore claimed and usurped, or by any pretence, obstinately or maliciously, invented any thing for the extolling of the same, or any part thereof.

Item, Whether in their Common-prayers they use not the Collects made for the King, and make not special mention of his Majesties Name in the same.

Item, Whether they do not every Sunday and Holy-day, with the Collects of the English procession, say the prayer set forth by the Kings Majesty for peace between England and Scotland.

Item, Whether they have not remobed, taken away and utterly extinged and destroyed in their Churches, Chappels, and Houses, all Images, all Shrines, coverings of Shrines, all Cables, Candlesticks, Trindels, or Rolls of Wax, Pictures, Paintings, and all other Donuments of feigned Miracles, Pilgrimages, Idolatry,

Idolatry, and Superstition, so that there remain no memory of the same in Walls, Glass-windows, or elsewhere.

Item, Whether they have exhorted, moved and stirred their Parishioners to do the like in every of their houses.

Item, Whether they have declared to their Parishioners the Articles concerning the abrogation of certain superfluous Holy-days, and done their endeavour to perswade the said Parishioners to keep and observe the same Articles indiolably; and whether any of those abrogate days have been kept as Holy-days, and by whose occasion they were so kept.

Item, Whether they have diligently, duly, and reverently ministered the Sacraments in their Cures.

Item, Whether they have preached, or caused to be preached purely and sincerely the Word of God, in every of their Cures, every quarter of the year, once at the least, exhorting their Parishioners to words commanded by the Scripture, and not to works devised by mens phantasies besides Scripture, as wearing or praying upon Beads, or such like.

Item, Whether they suffer any Torches, Candles, Tapers, or any other lights to be in your Churches, but only two lights upon the high Altar.

Item, Whether they have not every Holy-day, when they have no Sermon, immediately after the Gospel, openly, plainly and distinctly, recited to their Parishioners in the Pulpit, the Pater Noster, the Creed, and the Ten Commandments in English.

Item, Whether every Lent they examine such persons as come to confession to them, whether they can recite the Pater Noster, the Articles of our Faith, and the Ten Commandments in English.

Item, Whether they have charged Fathers and Mothers, Masters and Governours of House, to bring them up in some virtuous study and occupation.

Item, Whether such beneficed men, as be lawfully absent from their benefices, do leave their Cure to a rude and unlearned person, and not an honest, well-learned and expert Curate, which can and will teach you wholesome Doctrine.

Item, Whether in every Cure they have, they have provided one Book of the whole Bible of the largest Volume in English,
and

and the Paraphrasis of Erasmus also in English upon the Gospels, and set up the same in some convenient place in the Church, where their Parishioners may most commodiously resort to the same.

Item, Whether they have discouraged any person from reading of any part of the Bible, either in Latine or in English, but rather comforted and exhorted every person to read the same, as the very lively Word of God, and the special food of mans soul.

Item, Whether Parsons, Vicars, Curates, and other Priests, be common haunters and resorters to Taverns or Ale-houses, giving themselves to drinking, rioting or playing at unlawful games, and do not occupy themselves in the reading or hearing of some part of holy Scripture, or in some other godly exercise.

Item, Whether they have admitted any man to preach in their Cures, not being lawfully licensed thereunto, or have refused or denied such to preach as have been licensed accordingly.

Item, Whether they which have heretofore declared to their Parishioners, any thing to the extolling or setting forth of Pilgrimages, Relicks or Images, or lighting of Candles, kissing, kneeling, decking of the same Images, or any such superstition, have not openly recanted and reprobed the same.

Item, Whether they have one Book or Register safely kept, wherein they write the day of every Wedding, Christning and Burping.

Item, Whether they have exhorted the people to obedience to the Kings Majesty and his Ministers, and to charity and love one to another.

Item, Whether they have admonished their Parishioners, that they ought not to presume to receive the Sacrament of the Body and Blood of Christ, before they can perfectly rehearse the Pater Noster, the Articles of the Faith, and the Ten Commandments in English.

Item, Whether they have declared, and to their wits and power have perswaded the people, that the manner and kind of fasting in Lent, and other days in the year, is but a meer positive Law, and that therefore all persons, having just cause of sickness, or
- other

other necessity, or being licensed by the Kings Majesty, may moderately eat all kind of meats without grudge or scruple of conscience.

Item, Whether they be resident upon their Benefices, and keep hospitality or no; and if they be absent, or keep no hospitality, whether they do make due distributions among the poor Parishioners or not.

Item, Whether Parsons, Vicars, Clerks, and other benefited men, having yearly to dispend an hundred pound, do not find competently one Scholar in the University of Cambridge or Oxford, or some Grammar School, and for as many hundred pounds as every of them may dispend, so many Scholars likewise to be found by them, and what be their names that they so find.

Item, Whether Proprietaries, Parsons, Vicars and Clerks, having Churches, Chappels or Mansions, do keep their Chancels, Rectories, Vicarages, and all other houses appertaining to them in due reparations.

Item, Whether they have counselled or moved their Parishioners, rather to pray in a tongue not known, than in English, or to put their trust in a prescribed number of prayers, as in saying over a number of Beads, or other like.

Item, Whether they have read the Kings Majesties Injunctions every quarter of the year, the first Holy-day of the same quarter.

Item, Whether the Parsons, Vicars, Curates, and other Priests being under the degree of a Bachelor of Divinity, have of their own the New Testament both in Latine and English, and the Paraphrase of Erasmus upon the same.

Item, Whether within every Church he that ministrerh hath read or cause to be read the Epistle and Gospel in English, and not in Latine, either in the Pulpit or some other meet place, so as the people may hear the same.

Item, Whether every Sunday and Holy-day at Matins they have read or cause to be read, plainly and distinctly in the said place, one Chapter of the New Testament in English, immediately after the Lessons, and at Even-song after Magnificat, one Chapter of the Old Testament.

Item,

Item, Whether they have not at Matins omitted three Lessons when ix. should have been read in the Church, and at Evening the Responds with all the Verses.

Item, Whether they have declared to their Parishioners, that Saint Marks day, and the Evens of the abrogate Holy-days should not be fasted.

Item, Whether they have the Procession-book in English, and have said or sung the said Litany in any other place but upon their knees in the midst of their Church; and whether they use any other Procession, or omit the said Litany at any time, or say it or sing it in such sort as the people cannot understand the same.

Item, Whether they have put out of their Church-books this word Papa, and the name and service of Thomas Becket, and Prayers having Rubrics, containing Pardons and Indulgences, and all other superstitious Legends and Prayers.

Item, Whether they bid not the Beads according to the order appointed by the Kings Majesty.

Item, Whether they have opened and declared unto you the true use of Ceremonies, (that is to say) that they be no workers nor works of salvation, but only outward signs and tokens, to put us in remembrance of things of higher perfection.

Item, Whether they have taught and declared to their Parishioners, that they may with a safe and quiet conscience in the time of Harvest, labour upon the holy and festival days; and if superstitiously they abstain from working upon those days, that then they do grievously offend and displease God.

Item, Whether they have admitted any persons to the Communion, being openly known to be out of charity with their Neighbors.

Item, Whether the Deans, Archdeacons, Masters of Hospitals, and Prebendaries, have preached by themselves personally twice every year at the least.

Item, Whether they have provided, and have a strong Chest for the poor mens box, and set and fastned the same near to the high Altar.

Item, Whether they have diligently called upon, exhorted and moved

moved their Parishioners, and specially when they make their Testaments, to give to the said pooz mans box, and to bestow that upon the pooz Chest, which they were wont to bestow upon Pardons, Pilgrimages, Trentals, Masses satisfactorie, decking of Images, offering of Candles, giving to Friars, and upon other like blind deuotions.

Item, Whether they haue denied to visit the sick, or bury the dead being brought to the Church.

Item, Whether they haue bought their Benefices, or come to them by fraud or deceit.

Item, Whether they haue ebery Sunday, when the people be most gathered, read one of the Homilies, in order as they stand in the booke, set forth by the Kings Majesty.

Item, Whether they do not omit prime and hours, when they haue any Sermon or Homily.

Item, whether they haue said or sung any Mass, in any Oratory, Chappel, or any mans house, not being hallowed.

Item, whether they haue given open monition to their Parishioners that they should not wear Beads, nor pray upon them.

Item, whether they haue moved their Parishioners, lying upon their death-beds, or at any other time, to bestow any part of their substance upon Trentals, Masses satisfactorie, or any such blind deuotions.

Item, whether they take any Trentals or other Masses satisfactorie to say or sing for the quick or the dead.

Item, whether they haue given open monition to their Parishioners to detect and present to their Ordinary all adulterers and fornicators, and such men as haue two wives liuing, and such women as haue two husbands liuing within their Parishes.

Item, whether they haue not monished their Parishioners openly, that they should not sell, give, nor otherwise alienate any of their Churches goods.

Item, whether they, or any of them do keep more Benefices, and other Ecclesiastical promotions than they ought to do, nor hauing sufficient license and dispensations thereunto, and how many they be, and their names.

Item,

Item, whether they minister the Communion any other ways than only after such form and manner as is set forth by the Kings Majesty in the Book of the Communion.

Item, whether they hallowed and delivered to the people any Candles upon Candlemas-day, and Ashes upon Ash-Wednesday, or any Palms upon Palm-Sunday last past.

Item, whether they had upon Good-Friday last past, the Sepulchres with their lights, having the Sacrament therein.

Item, whether they upon Easter-even last past hallowed the Font, Fire or Paschal, or had any Paschal set up, or burning in their Churches.

Item, whether your Parsons and Vicars have admitted any Curates to serbe their Cures which were not first examined and allowed either by my Lord of Canterbury, Master-Arch-deacon, or their Officers.

Item, whether you know any person within your Parish, or elsewhere, that is a letter of the Word of God to be read in English, or sincerely preached, or of the execution of the Kings Majesties Injunctions, or other of his Majesties proceedings in matters of Religion.

Item, whether every Parish have provided a Chest with two locks, and for the Book of Wedding, Christning and Burying.

Item, whether in the time of the Litany, or any other Common-prayer in the time of the Sermon or Homily, and when the Priest readeth the Scripture to the Parishioners, any person have departed out of the Church without a just and necessary cause.

Item, whether any Bells have been knowled or rung at the time of the premises.

Item, whether any person hath abused the Ceremonies, as in casting holy water upon his bed, or bearing about him holy bread, St. Johns Gospel, ringing of holy Bells, or keeping of private holy-days, as Taylors, Bakers, Brewers, Smiths, Shoemakers, and such other.

Item, whether the money coming and rising of any Cattle, or other moveable stocks of the Church, and money given or bequeathed to the finding of Torches, Lights, Tapers or Lamps,

(not paid out of any Lands) have not been employed to the poore mens Chest.

Item, who hath the said stocks and money in their hands, and what be their names.

Item, whether any undiscreeet persons do uncharitably contemn and abuse Priests and Ministers of the Church.

Item, whether they that understand not the Latine do pray upon any Primer, but the English Primer, set forth by the Kings Majesties Authority; and whether they that understand Latine, do use any other than the Latine Primer, set forth by like Authority.

Item, whether there be any other Grammar taught in any other School within this Diocesse, than that which is set forth by the Kings Majesty.

Item, whether any person keep their Church holy-day, and the Dedication day, any otherwise, or at any other time than is appointed by the Kings Majesty.

Item, whether the service in the Church be done at due and convenient hours.

Item, whether any have used to commune, jangle, and talk in the Church, in the time of the Common-prayer, reading of the Homily, Preaching, reading or declaring of the Scripture.

Item, whether any have wilfully maintained and defended any Heresies, Errours or false Opinions, contrary to the Faith of Christ, and holy Scripture.

Item, whether any be common Drunkards, Swearers or blasphemers of the Name of God.

Item, whether any have committed adultery, fornication, or incest, or be common Bawds, and receivers of such evil persons, or vehemently suspected of any of the premises.

Item, whether any be brawlers, slanderers, chiders, scolders, and sowers of discord between one person and another.

Item, whether you know any that use Charms, Sorcery, Enchantments, Witchcraft, Soothsaying, or any like craft invented by the Devil.

Item, whether the Churches, Pulpits, and other necessities appertaining to the same, be sufficiently repaired.

Item,

Item, whether you know any that in contempt of your own Parish Church, do resort to any other Church.

Item, whether any Inholders or Alehouse-keepers do use commonly to sell meat and drink in the time of Common-prayer, Preaching, or Reading of the Homilies, or Scripture.

Item, whether you know any to be married within the degrees prohibited by the Laws of God, or that be separated or divorced without a just cause, allowed by the Law of God, and whether any such have married again.

Item, whether you know any to have made privy contracts of matrimony, not calling two or more thereunto.

Item, whether they have married solemnly, the Banns not first lawfully asked.

Item, whether you know any Executors or Administrators of dead mens goods which do not bestow such of the said goods, as were given and bequeathed, or appointed to be distributed among the poor people, repairing of high-ways, finding of poor Scholars, or marrying of poor Maids, or such other like charitable deeds.

Item, Whether any do contemn married Priests, and for that they be married, will not receive the Communion or other Sacraments at their hands.

Item, whether you know any that keep in their houses unfaced, any abused or feigned Images, any Tables, Pictures, Paintings or other monuments of feigned Miracles, Pilgrimages, Idolatry, or Superstition.

ARTICLES

To be Enquired of in the
VISITATION
OF THE
Diocefs of L O N D O N,

By the Reverend Father in GOD,

NICHOLAS

Bishop of L O N D O N,

In the fourth year of our Soveraign Lord King *Edward* the Sixth, by the Grace of God King of *England*, *France* and *Ireland*, Defender of the Faith, and in Earth of the Church of *England* and also of *Ireland*, the Supreme Head, next and immediately under our Saviour Christ.

St. Paul, I testifie therefore before God, and before the Lord Jesus Christ, which shall judge the quick and the dead at his appearing in his Kingdom, preach thou the Word, be fervent in season or out of season. Improve, rebuke, exhort, with all long-suffering and Doctrine, 2 Tim. 4.

L O N D O N:

Printed for *Blanch Pawlet*, at the Bible in Chancery-Lane near Fleetstreet. MDCLXXXIV.



Articles of Visitation by Bishop Ridley,
Anno 1550.

Whether your Curates and Ministers be of that conversation of living, that worthily they can be reprehended of no man.

Whether your Curates and Ministers do haunt and resort to Taverns or Alehouses, (otherwise than for their honest necessity) there to drink and riot, or to play at unlawful games.

Whether your Ministers be common brawlers, sowers of discord rather than charity among their Parishioners, hawkers, hunters, or spending their time idely, or coming to their Benefice by Simony.

Whether your Ministers or any other persons have committed adultery, fornication, incest, bawdry, or to be vehemently suspected of the same, common drunkards, scolds, or be common swearers and blasphemers of Gods holy Name.

Whether your Parsons and Vicars do maintain their Houses and Chancels in sufficient reparation: or if their Houses be in decay, whether they bestow yearly the fifth part of the fruits of the Benefice, until the same be repaired.

Whether your Parsons and Vicars absent from their Benefice, do leave their Cure to an able Minister, and if he may dispend yearly xx. l. or above in his Deanery, or elsewhere; whether he doth distribute every year among his poor Parishioners there at the least, the fortieth part of the fruits of the same. And likewise yearly spending £. l. whether he doth find one Scholar at either of the Universities, or some Grammar School, and so for every other hundred pound one Scholar.

Whether

Whether every Dean, Archdeacon, and Prebendary, being Priest, doth personally by himself preach twice every year at the least, either where he is intituled, or where he hath jurisdiction, or in some place united or appropriate to the same.

Whether your Minister having license thereunto doth use to preach; or not licensed, doth diligently procure others to preach that are licensed: or whether he refuseth those, offering themselves that are licensed; or absenteth himself, or causeth other to be away from the Sermon, or else admitted any to preach that are not licensed.

Whether any by preaching, writing, word or deed hath or doth maintain the usurped power of the Bishop of Rome.

Whether any be a letter of the Word of God to be preached or read in the English tongue.

Whether any do preach, declare, or speak with any thing in derogation of the Book of Common-prayer, or any thing therein contained, or any part thereof.

Whether any do preach and defend, that private persons may make insurrection, stir sedition, or compel men to give them their goods.

Whether the Curate doth admit any to the Communion before he be confirmed, or any that ken not the Pater Noster, the Articles of the Faith, and Ten Commandments in English.

Whether Curates do Minister the Communion for money, or use to have Trentals of Communions.

Whether any of the Anabaptists Sect, or other, use notoriously any unlawful or private Conventicles, wherein they do use Doctrine, or Administration of Sacraments, separating themselves from the rest of the Parish.

Whether there be any that privately in their private house have their Masses contrary to the form and order of the Book of Communion.

Whether any Minister doth refuse to use the Common-prayers, or minister Sacraments in that order and form as is set forth in the Book of Common-prayer.

Whether Baptism be ministered (out of necessity) in any other

other time than on the Sunday or Holy-day, or in another Tongue than English.

Whether any speaketh against Baptism of Infants.

Whether any be married within degrees prohibited by Gods Law, or separate without cause lawful, or is married without Banns thrice first asked three several Holy-days or Sundays openly in the Church at Service-time.

Whether any Curate doth marry them of other Parishes, without their Curates License and Certificate from him of the Banns thrice solemnly asked.

Whether any saith, that the wickedness of the Minister taketh away the effect of Christs Sacraments.

Whether any saith that Christian men cannot be allowed to repentance, if they sin voluntarily after Baptism.

Whether your Curates be ready to minister the Sacraments, visit the Sick, and bury the Dead, being brought to the Church.

Whether any Minister useth wilfully and obstinately any other Right, Ceremony, Order, Form, or manner of Communion, Mattens, or Evensong, Ministration of Sacraments, or open prayers than is set forth in the Book of Common-prayer.

Whether your Curate, once in six weeks at the least, upon some Sunday or Holy-day, before Even-song, do openly in the Church instruct and examine children not confirmed in some part of the Catechism, and whether Parents and Masters do send them thither upon warning given by the Minister.

Whether any useth to keep abrogate Holy-days, or private Holy-days, as Bakers, Shoemakers, Brewers, Smiths, and such other.

Whether any useth to hallow Water, Bread, Salt, Bells, or Candles upon Candlemas day, Ashes on Ashwednesday, Palme, on Palm-Sunday, the Font on Easter-even, Fire on Paschal, or whether there was any Sepulchre on Good-friday.

Whether the water in the Font be changed every month once, and then any other prayers said than is in the Book of Common-prayer appointed.

Whether

Whether there be any Images in your Church, Tabernacles, Shrines, or covering of Shrines, Candles, or Trindels of wax, or feigned Miracles in your Churches or private houses.

Whether your Church be kept in due and lawful reparation, and whether there be a comely Pulpit set up in the same, and likewise a Coffer for Alms for the poor, called the poor mens Box or Chest.

Whether any Legacies given to the poor, amending highways, or marrying poor maids, be undistributed, and by whom,

God save the King.

ARTICLES

Agreed upon by the

BISHOPS,

And other Learned and Godly Men,

In the Last

CONVOCATION

AT

LONDON,

In the Year of our Lord 1552.

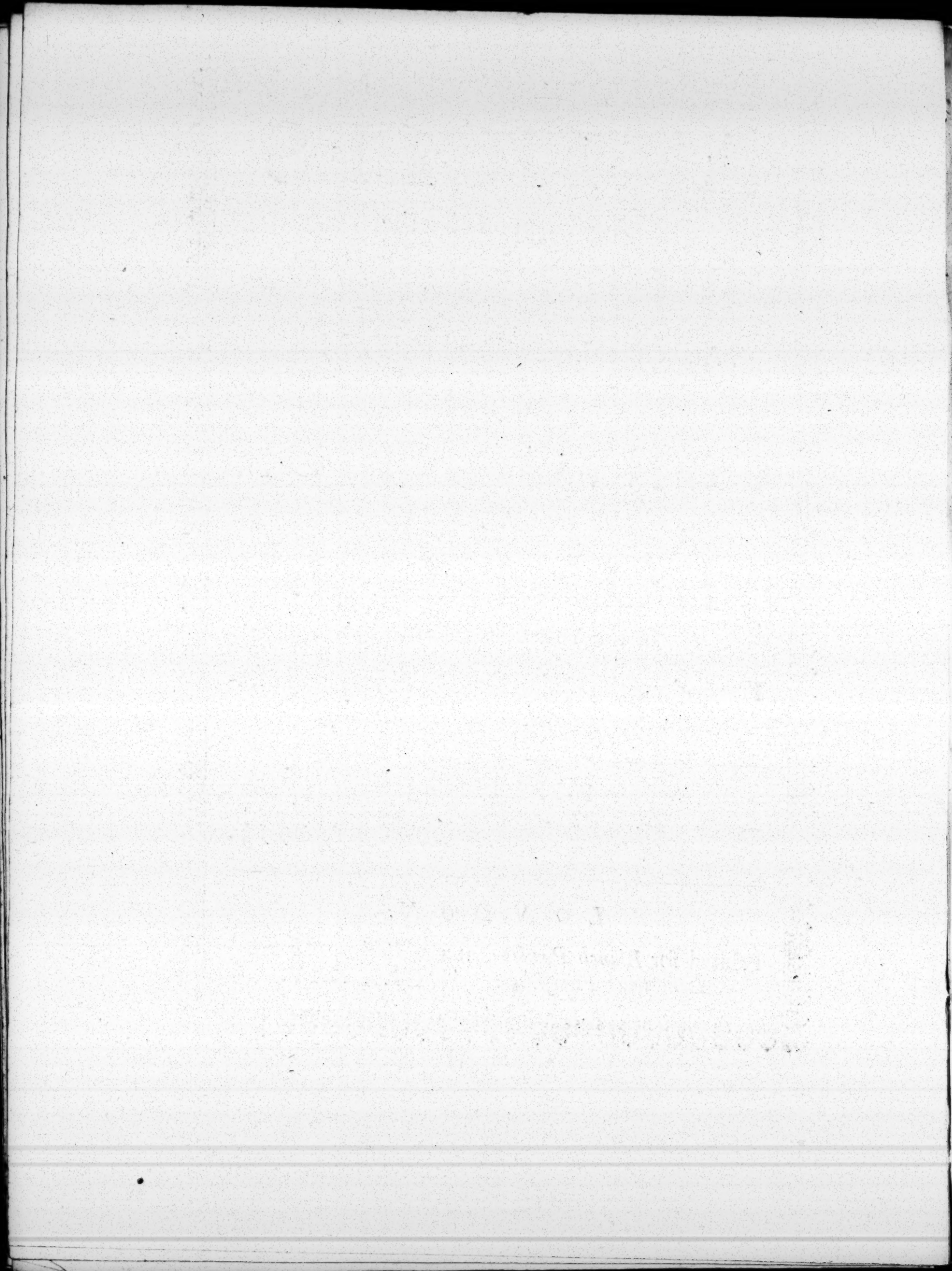
To root out the Discord of Opinions, and establish the Agreement of True Religion.

PUBLISHED

By the Kings Majesties Authority, 1553.

L O N D O N :

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*Articles Agreed upon in the Convocation, and
Published by the Kings Majesty.*

Of Faith in the Holy Trinity.

There is but one living and true God, and he is everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power and eternity, the Father, the Son, and the Holy Ghost.

That the Word, or Son of God, was made very Man.

The Son, which is the Word of the Father, took Mans Nature in the Womb of the blessed Virgin Mary, of her substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joyned together into one Person, never to be divided, whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice for all sin of Man both original and actual.

Of the going down of Christ into Hell.

As Christ died and was buried for us, so also it is to be believed, that he went down into Hell: for the Body lay in the Sepulchre until the Resurrection, but his Ghost, departing from him, was with the Ghosts that were in Prison or in Hell, and did preach to the same, as the place of St. Peter doth testify.

The Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge men at the last day.

The Doctrine of holy Scripture is sufficient to Salvation.

Holy Scripture containeth all things necessary to saluation: so that whatsoever is neither read therein, nor may be proved thereby, although it be sometime received of the Faithful as godly and profitable for an order and comeliness, yet no man ought to be constrained to believe it as an Article of Faith, or reputed requisite to the necessity of saluation.

The old Testament is not to be refused.

The Old Testament is not to be put away as though it were contrary to the New, but to be kept still; for both in the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises.

The Three Creeds.

The three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received: for they may be proved by most certain warrants of holy Scripture.

Of Original or Birth-sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk, which also the Anabaptists do now adays renew) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the offspring of Adam, whereby man is very far gone from his former righteousness which he had at his Creation, and is, of his own nature, given to evil: so that the flesh desireth always contrary to

to the Spirit; and therefore in every person born in this world, it deserbeth Gods wrath and damnation; and this infection of nature doth remain, yea in them that are baptized, whereby the lust of the flesh, called in Greek *φύσις σαρκός*, which some do expound the wisdom, some the sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath, of it self, the nature of sin.

Of Free-will.

WE have no power to do good works pleasant and acceptable to God, without the Grace of God by Christ presenting us, that we may have a good will and working in us when we have that will.

Of Grace.

The Grace of Christ, or the Holy Ghost by him given, doth take away the stony heart, and giveth an heart of flesh; and although those that have no will to good things, he maketh them to will; and those that would evil things, he maketh them not to will the same: yet nevertheless he enforceth not the will; and therefore no man when he sinneth, can excuse himself as not worthy to be blamed, or condemned, by alledging that he sinned unwillingly, or by compulsion.

Of the Justification of Man.

Justification by only Faith in Jesus Christ, in that sense as it is declared in the Homily of Justification, is a most certain and wholsom Doctrine for Christian men.

Works before Justification.

Works done before the Grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive Grace, or (as the School-Authors say) deserve Grace of Congruity: but because they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Works

Works of Supererogation.

Voluntary works besides, ober and abobe, Gods Commandments, which they call works of Supererogation, cannot be taught without arrogancy and iniquity. For by them men do declare, that they do not only render to God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We be unprofitable Servants.

No Man is without Sin but Christ alone.

Christ in the truth of Nature was made like unto us in all things (sin only excepted) from which he was clearly void, both in his flesh and in his Spirit. He came to be the Lamb without spot, who by sacrifice of himself made once for ever, should take away the sins of the World: and sin (as St. John saith) was not in him. But the rest, (yea, although we be baptized and born again in Christ) yet we offend in many things, and If we say we have no sin, we deceive our selves, and the truth is not in us.

Of Sin against the Holy Ghost.

Every deadly sin willingly committed after Baptism, is not sin against the Holy Ghost, and unpardonable: wherefore the place for penitents is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God, (we may) arise again, and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place for penitents to such as truly repent and amend their lives.

Blasphemy against the Holy Ghost.

Blasphemy against the Holy Ghost, is when a man of malice and stubbornness of mind doth rail upon the truth of Gods Word manifestly perceived, and being enemy thereunto persecuteth

persecuteth that same; and because such be guilty of Gods curse, they entangle themselves with a most grievous and heinous crime; whereupon this kind of sin is called and affirmed, of the Lord, unpardonable.

Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his own judgment, secret from us, to deliver from curse and damnation those whom he hath chosen out of mankind, and to bring them to everlasting salvation by Christ, as vessels made to honour: whereupon such as have so excellent a benefit of God given unto them, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons by adoption: they be made like the Image of Gods only begotten Son Jesus Christ: they walk religiously in good works, and at length, by Gods mercy, they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous downfall, whereby the Devil may thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, although the decrees of Predestination are unknown unto us, yet we must receive Gods promises in such wise: as they be generally set forth to us in holy Scripture: and in our doings that will of God is to be followed, which we have expressly declared unto us in the Word of God.

Wee

We must trust to obtain eternal Salvation only by the
Name of Christ.

They also are to be had accursed and abhorred that presume
to say that every man shall be saved by the Law or Sect
which he professeth, so that he be diligent to frame his life ac-
cording to that Law, and the light of Nature. For holy
Scripture doth set out unto us only the name of Jesus Christ
whereby men must be saved.

All men are bound to keep the Moral Commandments
of the Law.

The Law which was given of God by Moses, although it
bind not Christian men as concerning the Ceremonies
and Rites of the same, neither is it required that the civil pre-
cepts and orders of it should, of necessity, be received in any
Commonweal; yet no man, be he never so perfect a christian,
is exempt and loose from the obedience of those Commandments
which are called Moral: wherefore they are not to be hearkened
unto, who affirm that holy Scripture is given only to the
weak, and do boast themselves continually of the Spirit, of
whom they say they have learned such things as they teach, al-
though the same be most eminently repugnant to the holy
Scripture.

Of the Church.

The visible Church of Christ, is a Congregation of faith-
ful men, in which the pure Word of God is preached,
and the Sacraments be duly ministered according to Christs Or-
dinance, in all those things that of necessity are requisite to
the same.

As the Church of Jerusalem, of Alexandria, and of Antioch,
hath erred: So also the Church of Rome hath erred, not on-
ly in their living, but also in matters of faith.

Of the Authority of the Church.

It is not lawful for the Church to ordain any thing that is
contrary to Gods Word written, neither may it so expound
one place of Scripture, that it be repugnant to another:
wherefore

wherefoze although the Church be a witness and keeper of holy Writ, yet as it ought not to decree any thing against the same, so beside the same ought not to enforce any thing to be believed for necessity of saluation.

Of the Authority of General Councils.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered, (soasmuch as they be an Assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, not only in worldly matters, but also in things pertaining unto God. Wherefoze things ordained by them as necessary to saluation, have neither strength nor authority, unless it may be declared that they be taken out of the holy Scripture.

Of Purgatory.

The Doctrine of School-Authors concerning Purgatory, Pardons, worshipping and adoration, as well of Images as of Relicks, and also invocation of Saints, is a fond thing, vainly feigned, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.

No man may Minister in the Congregation except he be called.

It is not lawfull for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, befoze he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have publick Authority given unto them in the Congregation, to call and send Ministers in the Lords Vineyard.

Men must speak in the Congregation in such a Tongue as the People understandeth.

It is most seemly and most agreeable to the Word of God, that in the Congregation nothing be openly read, or spoken in a Tongue unknown to the People; the which thing St. Paul did forbid, except some were present that should declare the same.

Of the Sacraments.

Our Lord Jesus Christ hath knit together a company of new People; with Sacraments most few in number, most easie to be kept, most excellent in signification, as is Baptism and the Lords Supper.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should rightly use them. And in such only as worthily receive the same, they have a wholesome effect and operation, and yet not that of the work wrought as some men speak; which word as it is strange and unknown to holy Scripture, so it engendreth no goodly, but a very superstitious sense; but they that receive the Sacraments unworthily, purchase to themselves damnation, as St. Paul saith.

Sacraments ordained by the Word of God, be not only badges and tokens of Christian mens profession: but rather they be certain sure witnessses, and effectual signs of grace and Gods good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

The wickedness of the Ministers doth not take away the effectual operation of Gods Ordinances.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments: yet so far as they do not the same in their own nature, but do minister by Christs Commission and Authority, we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Gods Ordinances taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith rightly receive the Sacraments ministered unto them, which be effectual, because of Christs institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of such, and that they be accused by those that have knowledge of their offences; and finally being found guilty by just judgment be deposed.

Of

Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not Christianed: but it is also a sign and seal of our new-birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church: the promises of forgiveness of sin, and of our adoption to be the sons of God, are visibly signed and sealed, faith is confirmed, and grace increased by vertue of prayer unto God. The Custom of the Church to Christian young Children, is to be commended, and in any wise to be retained in the Church.

Of the Lords Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our redemption by Christs death. Inasmuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a Communion of the Body of Christ; likewise the Cup of blessing is a Communion of the Blood of Christ.

Transubstantiation or the change of the substance of the Bread and Wine, into the substance of Christs Body and Blood, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, and hath given occasion to many superstitions.

For as much as the truth of mans nature requireth that the body of one and the self same man, cannot be at one time in divers places, but must needs be in some one certain place, therefore the Body of Christ cannot be present at one time, in many and divers places: and because, as holy Scripture doth teach, Christ was taken up into Heaven, and there shall continue unto the end of the world, a faithful man ought not either to believe, or openly confess the real and bodily presence, as they term it, of Christs Flesh and Blood in the Sacrament of the Lords Supper.

The Sacrament of the Lords Supper was not commanded by Christs Ordinance to be kept, carried about, lifted up, nor worshipped.

Of the perfect Oblation of Christ made upon the Cross.

The Offering of Christ made once for ever, is the perfect redemption, the pacifying of Gods displeasure, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Besses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or sin, were forged fables, and dangerous deceits.

The state of single life is commanded to no man by the VVord of God.

Bishops, Priests and Deacons, are not commanded to leave the state of single life without marriage; neither by Gods Law are they compelled to abstain from Matrimony.

Excommunicated Persons are to be avoided.

That person wh. ch. by open denunciation of the Church is rightly cut off from the unity of the Church, and Excommunicate, ought to be taken, of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereto.

Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like, for at all times they have been divers, and may be changed according to the diversity of Countries and mens manners, so that nothing be ordained against Gods Word. Whosoever through his private judgment willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other may fear to do the like) as one that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the Consciences of weak brethren.

Of

Of Homilies.

The Homilies of late given and set out by the Kings authority, be godly and wholsom, containing Doctrine to be received of all men, and therefore are to be read to the people diligently, distinctly, and plainly.

Of the Book of Prayers and Ceremonies of the Church of England.

The Book which of very late time was given to the Church of England by the Kings Authority and the Parliament, containing the manner and form of praying and ministering the Sacraments in the Church of England: likewise also the Book of ordering the Ministers of the Church, set forth by the aforesaid Authority, are godly, and in no point repugnant to the wholsom Doctrine of the Gospel, but agreeable therunto, furthering and beautifying the same not a little: and therefore of all faithful members of the Church of England, and chiefly of the Ministers of the Word, they ought to be received and allowed with all readiness of mind and thanksgiving, and to be commended to the people of God.

Of Civil Magistrates.

The King of England is Supreme Head in Earth next under Christ, of the Church of England and Ireland.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Civil Magistrate is ordained and allowed of God, wherefore we must obey him, not only for fear of punishment, but also for Conscience sake.

The Civil Laws may punish Christian men with death for heinous and grievous offences.

It is lawful for Christians at the commandment of the Magistrate, to wear weapon, and serve in lawful wars.

Christian Mens Goods are not common.

The riches and goods of Christians are not common, as touching the right, title and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

Christian

Christian men may take an Oath.

AS we confesse that vain and rash swearing is forbidden Christian men by our Lord Iesu Christ, and his Apostle James: so we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophets teaching, in justice, judgment and truth.

The Resurrection of the Dead is not yet brought to pass.

The Resurrection of the Dead is not as yet brought to pass, as though it only belonged to the soul, which by the grace of Christ is called from the death of sin, but it is to be looked for at the last day. For then (as Scripture doth most manifestly testify) to all that be dead, their own bodies, flesh and bone shall be restored, that the whole man may, according to his works, have either reward or punishment, as he hath lived virtuously or wickedly.

The Souls of them that depart this life, do neither die with the Bodies, nor sleep idly.

They which say that the Souls of such as depart hence do sleep, being without all sense, feeling, or perceiving until the day of Judgment; or affirm that the Souls die with the Bodies, and at the last day shall be raised up with the same, do utterly dissent from the right belief, declared to us in holy Scripture.

Hereticks called *Millenarii*.

They that go about to renew the fable of the hereticks called *Millenarii*, be repugnant to holy Scripture, and cast themselves headlong into a Jewish dotage.

All Men shall not be saved at the length.

They also are worthy of condemnation, who endeavour, at this time, to restore the dangerous opinion, that all men, be they never so ungodly, shall at length be saved, when they have suffered pains for their sins a certain time appointed by Gods Justice.

The End of the Articles.

A R T I

ARTICULI

De quibus in

Synodo Londinensi,

Anno Dom. M. D. LII.

Ad tollendam Opinionum diffensionem & consensum veræ Religionis firmandum,

I N T E R

EPISCOPOS

Et alios Eruditos Viros convenerat.

REGIA Authoritate in lucem Editi.



L O N D I N I :

Pro Bl. Pawlet, ad Insigne Sanctorum Bibliorum in
Vico Chancery-Lane propè Fleetstreet. 1684.

ARTICULI

Synodo Londinensi

M. A. M. A. M.

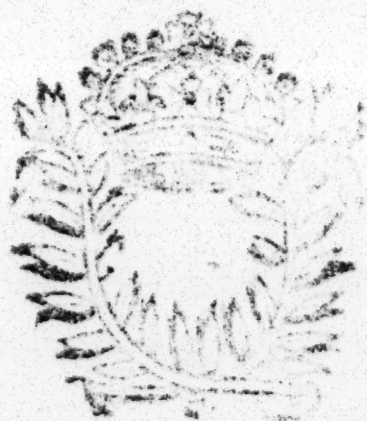
Ad resolutionem Opinionum et Resolutionum
Synodi vobis presentibus

INTRA

EPISCOPOS

Et alios Nobiles Vires conuocatos

Reverendissimi in Christo Patres



ROBERTO

Printed by J. Sturges, at the Press of the
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1704



De fide in Sacrosanctam Trinitatem.

UNus est vivus & verus Deus, æternus, incorporeus, impartibilis, impassibilis, immensæ potentia, sapientia, ac bonitatis, creator & conservator omnium, tum visibilium tum invisibilium. Et in unitate hujus divinæ naturæ tres sunt personæ, ejusdem essentia, potentia, ac æternitatis, Pater, Filius, & Spiritus Sanctus.

Verbum Dei, verum hominem esse factum.

Filius qui est verbum patris, in utero beatæ Virginis, ex illius substantiâ naturam humanam assumpsit, ita ut duæ naturæ, divina & humana, integre atque perfecte in unitate personæ fuerint inseparabiliter conjunctæ, ex quibus est unus *Christus*, verus Deus & verus homo, qui vere passus est, crucifixus, mortuus & sepultus, ut patrem nobis reconciliaret, essetque hostia non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

De descensu Christi ad Inferos.

Quemadmodum *Christus* pro nobis mortuus est & sepultus, ita est etiam credendus ad inferos descendisse. Nam corpus usque ad resurrectionem in sepulchro jacuit, Spiritus ab illo emissus, cum spiritibus qui in carcere sive in inferno detinebantur, fuit, illisque prædicavit, quemadmodum testatur Petri locus.

Resurrectio Christi.

Christus vere à mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit, cum quibus in cælum ascendit, ibique residet, quoad extremo die ad judicandos homines revertatur.

Divina Scriptura doctrina sufficit ad salutem.

Scriptura sacra continet omnia quæ sunt ad salutem necessaria, ita ut quicquid in ea nec legitur neque inde probari potest, licet interdum à fidelibus, ut pium & conducibile ad ordinem &

decorem admittatur, attamen à quoquam non exigendum est ut tanquam articulus fidei credatur, & ad salutis necessitatem requiri putetur.

Vetus Testamentum non est rejiciendum.

Testamentum Vetus, quasi Novo contrarium sit, non est repudiandum, sed retinendum, quandoquidem tam in veteri quam in novo per *Christum* qui unicus est Mediator Dei & hominum, Deus & homo, æterna vita humano generi est proposita. Quare non sunt audiendi, qui veteres tantum in promissiones temporarias sperasse confingunt.

Symbola tria.

Symbola tria, Nicenum, Athanasii, & quod vulgo Apostolicum appellatur, omnino recipienda sunt. Nam firmissimis divinarum Scripturarum testimoniis probari possunt.

Peccatum Originale.

Peccatum originis non est (ut fabulantur Pelagiani, & hodie Anabaptistæ repetunt) in imitatione Adami situm, sed est vitium & depravatio naturæ cujuslibet hominis ex Adamo naturaliter propagati: qua fit ut ab originali justitia quam longissime distet, ad malum sua natura propendeat & caro semper adversus spiritum concupiscat: unde in unoquoque nascentium, iram Dei atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio, qua fit ut affectus carnis, græcè *φρόνημα σαρκός*, quod alii sapientiam, alii sensum, alii affectum, alii studium vocant, legi Dei non subjicitur. Et quanquam renatis & credentibus nulla propter *Christum* est condemnatio, peccatum tamen in sese rationem habere concupiscentiam fatetur Apostolus.

De libero arbitrio.

Absque gratia Dei, quæ per Christum est, nos præveniente ut velimus, & cooperante dum volumus, ad pietatis opera facienda, quæ Deo grata sint & accepta, nihil valemus.

De Gratia.

Gratia Christi, seu Spiritus sanctus qui per eundem datur, cor lapideum aufert, & dat cor carneum: Atque licet ex nolentibus quæ recta sunt volentes faciat, & ex volentibus prava, nolentes reddat, voluntati nihilominus violentiam nullam

lam infert. Et nemo hac de causa, cum peccaverit, seipsum excusare potest, quasi nolens aut coactus peccaverit, ut eam ob causam accusari non mereatur aut damnari.

De Hominis justificatione.

Justificatio ex sola fide Jesu Christi, eo sensu quo in Homilia de justificatione explicatur, est certissima & saluberrima Christianorum doctrina.

Opera ante justificationem

Opera quæ fiunt ante gratiam Christi, & Spiritus ejus afflatum, cum ex fide Jesu Christi non prodeant, minime Deo grata sunt. Neque gratiam (ut multi vocant) de congruo, merentur: Imo cum non sint facta ut Deus illa fieri voluit & præcepit, peccati rationem habere non dubitamus.

Opera Supererogationis.

Opera quæ Supererogationis appellant, non possunt sine arrogancia & impietate prædicari; nam illis declarant homines non tantum se Deo reddere quæ tenentur, sed plus in ejus gratiam facere quam deberent: cum aperte Christus dicat, *Cum feceritis omnia quaecunque præcepta sunt vobis, dicite: Servi inutilis sumus.*

Nemo præter Christum est sine peccato.

Christus in nostræ naturæ veritate, per omnia similis factus est nobis, excepto peccato, a quo prorsus erat immunis, tum in carne tum in spiritu. Venit ut agnus absque macula esset, qui mundi peccata per immolationem sui semel factam tolleretur: & peccatum (ut inquit Joannes) in eo non erat. Sed nos reliqui etiam baptizati, & in Christo regenerati, in multis tamen offendimus omnes, & si dixerimus quod peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.

De peccato in Spiritum sanctum.

Non omne peccatum mortale post Baptismum voluntarie perpetratum, est peccatum in spiritum sanctum & irremissibile: proinde lapsis à baptismo in peccata, locus penitentiæ non est negandus. Post acceptum spiritum sanctum possumus à gratia data recedere atque peccare, denuoque per gratiam Dei resurgere ac resipiscere. Ideoque illi damnandi sunt, qui se quamdiu

hic vivant, amplius non posse peccare affirmant, aut vere resipiscentibus pœnitentiæ locum denegant.

Blasphemia in Spiritum Sanctum.

Blasphemia in Spiritum Sanctum, est cum quis Verborum Dei manifestè perceptam veritatem, ex malitia & ob firmatione animi, convitiis insectatur, & hostiliter insequitur. Atque huiusmodi, quia maledicto sunt obnoxii, gravissimo sese astringunt sceleri. Unde peccati hoc genus Irremissibile à Domino appellatur, & affirmatur.

De Prædestinatione & Electione.

Prædestinatio ad vitam est æternum Dei propositum, quo ante jacta mundi fundamenta suo consilio, nobis quidem occulto, constanter decrevit eos quos elegit ex hominum genere, à maledicto & exitio liberare, atque ut vasa in honorem efficta, per Christum ad æternam salutem adducere: unde qui tam præclaro Dei beneficio sunt donati, illi, spiritu ejus opportuno tempore operante, secundum propositum ejus vocantur, vocationi per gratiam parent, Justificantur gratis, adoptantur in filios, unigeniti Jesu Christi imagini efficiuntur conformes, in bonis operibus sancte ambulant, & demum ex Dei misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum prædestinationis & electionis nostræ in Christo pia consideratio, dulcis, suavis, & ineffabilis consolationis plena est vere piis, & his qui sentiunt in se vim spiritus Christi, facta carnis, & membra quæ adhuc sunt super terram mortificantem, animumque ad cœlestia & superna rapientem, tum quia fidem nostram de æterna salute consequendi per Christum, plurimum stabilit atque confirmat; tum quia amorem nostrum in Deum vehementer accendit: Ita hominibus curiosis, carnalibus, & spiritu Christi destitutis, ob oculos perpetuo versari prædestinationis Dei sententiam, perniciosissimum est præcipitium, unde illos diabolus pertrudit vel in desperationem, vel in æque perniciosam impurissimæ vitæ securitatem. Deinde licet prædestinationis decreta sunt nobis ignota, promissiones tamen divinas sic amplecti oportet, ut nobis in sacris literis generaliter propositæ sunt: & Dei voluntas in nostris actionibus ea sequenda est, quam in Verbo Dei habemus deserte revelatam.

Tantum

Tantum in nomine Christi speranda est aeterna salus.

Sunt & illi anathematizandi qui dicere audent, unumquem-
que in lege aut secta quam profitetur esse servandum, mo-
do juxta illam & lumen naturæ accuratæ vixerit : cum sacræ li-
teræ tantum Jesu Christi nomen prædicent in quo salvos fieri ho-
mines oporteat.

Omnes obligantur ad Moralia legis præcepta servanda.

Lex à Deo data per Moſen, licet quoad ad Cæremonias & ri-
tus Christianos non astringat, neque civilia ejus præcepta
in aliqua Repub. necessario recipi debeant, nihilominus ab obe-
dientia mandatorum quæ Moralia vocantur, nullus quantumvis
Christianus est solutus : quare illi non sunt audiendi, qui sacras
litteras tantum infirmis datas esse perhibent, & spiritum perpe-
tuo jactant, à quo sibi quæ prædicant suggeri asserunt, quanquam
cum Sacris literis apertissime pugnent.

De Ecclesia.

Ecclēſia Christi visibilis est cœtus fidelium, in quo verbum
Dei purum prædicatur, & Sacramenta quoad ea quæ neces-
ſario exiguntur, juxta Christi institutum recte administrantur.

Sicut erravit Ecclesia Hyerolimytana, Alexandrina, & An-
tiochena, ita & erravit Ecclesia Romana, non solum quoad agen-
da & cæremoniarum ritus, verum in his etiam quæ credenda
sunt.

De Ecclesiæ Authoritate

Ecclēſiæ non licet quicquam instituere, quod verbo Dei Scrip-
to adverſetur : neque unum Scripturæ locum sic exponere
potest, ut alteri contradicat : quare licet Ecclesia sit divinorum
librorum testis & conservatrix, attamen ut adverſus eos nihil
decernere, ita præter illos nihil credendum de necessitate salutis
debet obtrudere.

De authoritate Conciliorum Generalium.

Generalia Concilia sine jussu & voluntate Principum congre-
gari non possunt : & ubi convenerint, quia ex homini-
bus constat qui non omnes spiritu & verbo Dei reguntur, & er-
rare possunt & interdum errarunt, etiam in his quæ ad normam
pietatis pertinent : ideo quæ ab illis constituuntur, ut ad salu-
tem

tem necessaria, neque robur habent neque authoritatem, nisi ostendi possunt è sacris literis esse desumpta.

De Purgatorio.

Scholasticorum doctrina de Purgatorio, de Indulgentiis, de Veneratione & adoratione tum Imaginum tum Reliquiarum, nec non de invocatione Sanctorum, res est futilis, inaniter conficta, & nullis Scripturarum testimoniis innititur, imo Verbo Dei perniciose contradicit.

Nemo in Ecclesia ministret nisi vocatus.

Non licet cuiquam sumere sibi munus publicè prædicandi, aut administrandi Sacramenta in Ecclesia nisi prius fuerit ad hæc obeunda legitime vocatus & missus. Atque illos legitime vocatos & missos existimare debemus, qui per homines, quibus potestas vocandi ministros atque mittendi in vineam Domini publice concessa est in Ecclesia, cooptati fuerint & asciti in hoc opus.

Legendum est in Ecclesia lingua quæ sit populo nota.

Decentissimum est & Verbo Dei maxime congruit, ut nihil in Ecclesia publice legatur aut recitetur lingua populo ignota, idque Paulus fieri vetuit, nisi adesset qui interpretaretur.

De Sacramentis.

Dominus noster Jesus Christus Sacramentis numero paucissimis, observatu facillimis, significatione præstantissimis, societatem novi populi colligavit, sicuti est Baptismus & Cæna Domini.

Sacramenta non instituta sunt à Christo, ut spectarentur aut circumferentur, sed ut rite illis uteremur: & in his duntaxat qui digne percipiunt, salutarem habent effectum, idque non ex opere (ut quidam loquuntur) operato; quæ vox ut peregrina est & sacris literis ignota, sic parit sensum minime pium, sed admodum superstitiosum: qui vero indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

Sacramenta per Verbum Dei instituta, non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia & efficacia signa gratiæ atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nobis operatur, nostramque fidem in se non solum excitat, verum etiam confirmat.

Ministorum

Ministorum malitia, non tollit efficaciam institutionum divinarum.

Quamvis in Ecclesia visibili, bonis mali sint semper admixti, atque interdum ministerio verbi & Sacramentorum administrationi præsent, tamen cum non suo sed Christi nomine agant, ejusque mandato & authoritate ministrent, illorum ministerio uti licet, cum in Verbo Dei audiendo, tum in Sacramentis percipiendis: neque per illorum malitiam effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur quoad eos, qui fide & rite sibi oblata percipiunt, quæ propter institutionem Christi & promissionem efficacia sunt, licet per malos administrentur. Ad Ecclesiæ tamen disciplinam pertinet, ut in eos inquiratur, accusenturque ab iis, qui eorum flagitia noverint, atque tandem justo convicti judicio deponantur.

De Baptismo.

Baptismus, non est tantum signum professionis ac discriminis nota, qua Christiani à non Christianis discernuntur, sed etiam est signum regenerationis, per quod tanquam per instrumentum recte Baptismum suscipientes, Ecclesiæ inferuntur, promissiones de remissione peccatorum atque adoptione nostra in filios Dei per Spiritum Sanctum visibiliter obsignantur, fides confirmatur, & vi divinæ invocationis, gratia augetur. Mos Ecclesiæ baptizandi parvulos & laudandus & omnino in Ecclesia retinendus.

De Cæna Domini.

Cœna Domini non est tantum signum mutuae benevolentiae Christianorum inter sese, verum potius est Sacramentum nostræ per mortem Christi redemptionis. Atque adeò rite, digne & cum fide sumentibus, panis quem frangimus est communicatio corporis Christi: Similiter poculum benedictionis est communicatio sanguinis Christi.

Panis & vini transubstantiatio in Eucharistia, & sacris literis probari non potest, sed apertis Scripturæ verbis adversatur & multarum superstitionum dedit occasionem.

Quum naturæ humanæ veritas requirat, ut unus ejusdemque hominis corpus in multis locis simul esse non posset, sed in uno aliquo & definito loco esse oporteat, idcirco Christi corpus, in multis

multis & diversis locis, eodem tempore, præsens esse non potest. Et quoniam, ut tradunt Sacrae literæ, Christus in Cælum fuit sublatus, & ibi usque ad finem seculi est permanens, non debet quisquam fidelium carnis ejus & sanguinis Realem & Corporalem (ut loquuntur) præsentiam in Eucharistia vel credere vel profiteri. Sacramentum Eucharistiæ ex institutione Christi non servabatur, circumferebatur, elevabatur, nec adorabatur.

De unica Christi oblatione in cruce perfecta.

Oblatio Christi semel facta, perfecta est redemptio, propitiatio & satisfactio pro omnibus peccatis totius mundi, tam originalibus quam actualibus: neque præter illam unicam est ulla alia pro peccatis expiatio. Unde Missarum sacrificia, quibus vulgo dicebatur, Sacerdotem offerre Christum in remissionem pœnæ aut culpæ pro vivis & defunctis, figmenta sunt, & perniciosæ imposturæ.

Cœlibatus ex verbo Dei præcipiter nemini.

Episcopis, Presbyteris & Diaconis non est mandatum ut cœlibatum voveant: neque jure divino coguntur matrimonio abstinere.

Excommunicati vitandi sunt.

Qui per publicam Ecclesiæ denunciationem rite ab unitate Ecclesiæ præcisus & excommunicatus, is ab universâ fidelium multitudine, donec per pœnitentiam publice reconciliatus fuerit arbitrio Judicis competentis, habendus est tanquam Ethnicus & Publicanus.

Traditiones Ecclesiasticæ.

Traditiones atque cæremoniæ easdem non omnino necessarium est esse ubique, aut prorsus consimiles, nam variæ & semper fuerunt & mutari possunt pro Regionum & morum diversitate; modo nihil contra Dei verbum instituatur.

Traditiones & cæremonias Ecclesiasticas, quæ cum Verbo Dei non pugnant & sunt autoritate publica institutæ atque probatæ, quisquis privato consilio volens & data opera publicæ violaverit, is, ut qui peccat in publicum ordinem Ecclesiæ; quique lædit auctoritatem Magistratus, & qui infirmorum fratrum conscientias vulnerat, publice, ut cæteri timeant, arguendus est.

Homilia.

Homilia.

Homiliae nuper Ecclesiae Anglicanae per Injunctiones Regias traditae atque commendatae, pia sunt atque salutare, doctrinamque, ab omnibus amplectendam continent: quare populo diligenter, expedite clareque recitandae sunt.

De Libro Precationum & caeremoniarum Ecclesiae Anglicanae.

Liber qui nuperrime autoritate Regis & Parliamenti Ecclesiae Anglicanae traditus est, continens modum & formam orandi, & Sacramenta administrandi in Ecclesia Anglicana: similiter & libellos eadem autoritate editus de ordinatione ministrorum Ecclesiae, quoad doctrinae veritatem pii sunt, & salutari doctrinae Evangelii in nullo repugnant sed congruunt, & eandem non parum promovent & illustrent, atque ideo ab omnibus Ecclesiae Anglicanae fidelibus membris, & maxime à ministris verbi cum omni promptitudine animorum & gratiarum actione, recipiendi, approbandi, & populo Dei commendandi sunt.

De Civilibus Magistratibus.

Rex Angliae est supremum caput in terris, post Christum, Ecclesiae Anglicanae & Hibernicae.

Romanus Pontifex nullam habet jurisdictionem in hoc Regno Angliae. Magistratus civilis est à Deo ordinatus atque probatus, quamobrem illi, non solum propter iram sed etiam propter conscientiam, obediendum est.

Leges civiles possunt Christianos propter capitalia & gravia crimina morte punire.

Christianis licet ex mandato Magistratus arma portare & iusta bella administrare.

Christianorum bona non sunt Communia.

Facultates & bona Christianorum non sunt communia, quoad jus & possessionem, ut quidam Anabaptistae falso iactant, debet tamen quisque de his quae possidet pro facultatum ratione, pauperibus eleemosynas benigne distribuere.

Licet Christianis jurare.

Quemadmodum iuramentum vanum & temerarium à Domino nostro Jesu Christo & ab Apostolo ejus Jacobo, Christianis hominibus interdictum esse fatemur, ita Christianam re-

L

ligionem

ligionem minime prohibere censemus, quin jubente Magistratu, in causa fidei & charitatis jurare liceat, modo id fiat juxta Prophetæ doctrinam, in Justitia, in Judicio & Veritate.

Resurrectio mortuorum nondum est facta.

Resurrectio mortuorum non adhuc facta est, quasi tantum ad animum pertineat, qui per Christi gratiam à morte peccatorum excitetur, sed extremo die quoad omnes qui obierunt, expectanda est: tunc enim vita defunctis (ut Scripturæ manifestissime testantur) propria corpora, carnes & ossa restituentur, ut homo integer, prout vel recte vel perditè vixerit, juxta sua opera, sive præmia sive pœnas reportet.

Defunctorum animæ neque cum corporibus intereunt, neque otiose dormiunt.

Qui animas defunctorum prædicant usque ad diem judicii absque omni sensu dormire, aut illas asserunt una cum corporibus mori, & extrema die cum illis excitandas, ab orthodoxa fide, quæ nobis in sacris literis traditur, prorsus dissentiunt.

Millenarii.

Qui *Millenariorum* fabulam revocare conantur, sacris literis adversantur, & in Judaica deliramenta sese præcipitant.

Non omnes tandem servandi sunt.

Hi quoque damnatione digni sunt, qui conantur hodie perniciosam opinionem instaurare, quod omnes, quantumvis impii, servandi sunt tandem, cum definito tempore à justitia divina pœnas de admissis flagitiis luerunt.

INJUNCTIONS

Given by the

Queens Majesty,

Concerning both

The CLERGY and LAITY

of this R E A L M,

Published *Anno Domini* M D L I X.

Being the first Year of the Raign of

Our Sovereign Lady Queen *Elizabeth.*



L O N D O N :

Printed for *Blanch Pawlet*, at the Bible in Chancery-
Lane near Fleetstreet. MDCLXXXIV.

*Injunctions given by the Queens Majesty,
as well to the Clergy as to the Laity of
this Realm.*

THE Queens most Royal Majesty, by the advice of her most honourable Council, intending the advancement of the true Honour of Almighty God, the suppression of Superstition throughout all her Highness Realms and Dominions, and to plant true Religion to the extirpation of all Hypocrisie, Enormities and Abuses, (as to her duty appertaineth) doth minister unto her loving Subjects these godly Injunctions, hereafter following. All which Injunctions, her Highness willeth and commandeth her loving Subjects obediently to receive, and truly to observe and keep, every man in their offices, degrees and states, as they will avoid her Highness's displeasure, and pains of the same, hereafter expressed.



1. **T**he first is, That all Deans, Archdeacons, Parsons, Vicars, and all other Ecclesiastical persons, shall faithfully keep and observe, and as far as in them may lie, shall cause to be observed and kept of other, all and singular Laws and Statutes made for the restoring of the Crown, the ancient Jurisdiction over the state Ecclesiastical, and abolishing of all foreign power, repugnant to the same. And furthermore, all Ecclesiastical persons having Cure of Souls, shall, to the uttermost of their wit, knowledge and learning, purely and sincerely, and without any colour or dissimulation, declare, manifest and open four times every year at the least, in their Sermons and other Collations, that all usurped and foreign power, having no establishment nor ground by the Law of God, is, for most just causes, taken away and abolished; and that therefore no manner of obedience and subjection within her Highnesss Realms and Dominions, is due unto any such foreign power. And that the Queens power within her Realms and Dominions, is the highest power under God, to whom all men, within the same Realms and Dominions, by Gods Law, owe most loyalty and obedience, afore and above all other powers and potentates in earth.

Usurped and
foreign Au-
thority.

2. Besides this, to the intent that all superstition and hypocrisie crept into divers mens hearts, may vanish away, they shall not set forth or extol the dignity of any Images, Relicks or Miracles; but, declaring the abuse of the same, they shall teach, that all goodness, health and grace ought to be both asked and looked for only of God, as of the very author and giver of the same, and of none other.

Images.

3. Item, That they the Parsons above rehearsed, shall preach in their Churches, and every other cure they have, one Sermon every month of the year at the least, wherein they shall purely and sincerely de-

A Sermon
every month

clare

68 Injunctions by Queen Elizabeth, 1559.

Works of
faith.

Works of
mans de-
vice.

Quarter
Sermon or
Homily.

The Pater
Noster.

Creed and
ten Com-
mandments.

clare the Word of God, and in the same exhort their hearers to the works of Faith, as mercy and charity, especially prescribed and commanded in Scripture, and that the works devised by mans fantasies, besides Scripture, (as wandering of pilgrimages, setting up of candles, praying upon beads, or such like superstition) have not only no promise of reward in Scripture for doing of them, but contrariwise great threatenings and maledictions of God, for that they being things tending to Idolatry and Superstition, which of all other offences God Almighty doth most detest and abhor for that the same most diminish his honor and glory.

4. Item, That they the Parsons above rehearsed shall preach in their own persons once in every quarter of the year at least, one Sermon, being licensed especially thereunto, as is specified hereafter; or else shall read some Homily prescribed to be used by the Queens authority every Sunday at the least, unless some other Preacher sufficiently licensed, as hereafter, chance to come to the Parish for the same purpose of Preaching.

5. Item, That every holy-day through the year, when they have no Sermon, they shall immediately after the Gospel openly and plainly recite to their Parishioners in the Pulpit the Pater Noster, the Creed, and Ten Commandments in English, to the intent the people may learn the same by heart, exhorting all parents and householders to teach their children and servants the same, as they are bound by the Law of God and conscience to do.

6. Also, That they shall provide within three months next after this Visitation at the charges of the Parish, one booke of the whole Bible of the largest Volume in English; and within one twelve months next after the said Visitation, the Paraphrases of Erasmus also in English upon the Gospel, and the same set up in some convenient place within the said Church, that they have cure of, whereas the Parishioners may most commodiously resort unto the same, and read the same, out of the time of common Service. The charges of the Paraphrases shall be by the Parson or Proprietary and Parishioners born by equal portions, and they shall discourage no man from the reading any part of the

Injunctions by Queen Elizabeth, 1559. 69

the Bible either in the Latine or in English, but shall rather exhort every person to read the same with great humility and reverence, as the very lively word of God, and the especial food of mans soul, which all Christian persons are bound to embrace, believe and follow, if they look to be saved, whereby they may the better know their duties to God, to their Sovereign Lady the Queen, and their Neighbors, ever gently and charitably exhorting them, and in her Majesties name straightly charging and commanding them, that in the reading thereof, no man to reason or contend, but quietly to hear the Reader.

7. Also, The said Ecclesiastical persons shall in no wise at any unlawful time, nor for any other cause than for their honest necessities haunt or resort to any Taverns or Ale-houses. And after their meats, they shall not give themselves to drinking or riot, spending their time idly by day and by night, at dice, cards, or tables playing, or any other unlawful game, but at all times as they shall have leisure, they shall hear or read somewhat of the holy Scripture, or shall busie themselves with some other honest study, or exercise, and that they always do the things which appertain to honest, and endeavor to profit the Commonwealth, having always in mind that they ought to excel all other in purity of life, and should be examples to the people to live well and christianly.

Haunting of
Ale-houses
by Ecclesiastical persons.

8. Also, That they shall admit no man to preach within any their cures but such as shall appear unto them to be sufficiently licensed thereunto by the Queens Majesty, or the Archbishop of Canterbury, or York, in either their Provinces, or by the Bishop of the Diocess, or by the Queens Majesties Visitors. And such as shall be so licensed, they shall gladly receive to declare the Word of God at convenient times, without resistance or contradiction. And that no other be suffered to preach out of his own cure or parish, than such as shall be licensed, as is above expressed.

Preachers
not licensed.

9. Also, If they do or shall know any man within their Parish or elsewhere, that is a letter of the Word of God to be read in English, or sincerely preached, or of the execution of these the Queens Majesties injunctions, or a fautor of any usurped and foreign power,

Letters of
the Word.

Fautors of
the usurped
power.

now.

by the Lawes of this Realm justly rejected and taken away, they shall detect and present the same to the Queens Majesty, or to her Council, or to the Ordina-ry, or to the Justice of Peace next adjoynning.

10. Also, That the Parson, Vicar or Curate, and Parishioners of every Parish within this Realm, shall, in their Churches and Chappels, keep one Book of Register, wherein they shall write the day and year of every Wedding, Christning and Burial made with- in their Parish for their time, and so every man succeed- ing them likewise: and also therein shall write every persons name that shall be so Wedded, Christned and Buried. And for the safe keeping of the same Book, the Parish shall be bound to provide, of their common charges, one sure Coffer, with two Locks and Keys, whereof the one to remain with the Parson, Vicar or Curate, and the other with the Wardens of every Pa- rish-Church or Chappel, wherein the said book shall be laid up. Which book they shall every Sunday take forth and in the presence of the said Wardens, or one of them, write and record in the same all the Wed- dings, Christnings and burials, made the whole week before: and that done, to lay up the book in the said cof- fer as before, and for every time that the same shall be omitted, the party that shall be in the fault thereof, shall forfeit to the said Church 3s. 4d. to be employed the one half to the pooz mens box of that Parish, the other half towards the repairing of the Church.

Distribution
of the forti-
eth part.

11. Furthermore, because the goods of the Church are called the goods of the pooz, and at these days no- thing less seen than the pooz to be sustained with the same. All Parsons, Vicars, Pensionaries, Prebendaries and other beneficed men within this Deanry, not be- ing resident upon their benefices, which may dispend yearly twenty pounds or above, either within his Deanry, or elsewhere, shall distribute hereafter, among their pooz Parishioners, or other inhabitants there, in the presence of the Church-wardens, or some other honest man of the Parish, the fortieth part of the fruits and revenues of the said benefice, lest they be worthily noted of ingratitude which reserving so many parts to themselves, cannot vouchsafe to impart the fortieth portion thereof among the pooz people of that Parish,

Parish, that is so fruitful and profitable unto them.

12. And, to the intent that learned men may hereafter spring the more, for the execution of the premises, every Parson, Vicar, Clerk, or beneficed man within his Deanry, having yearly to dispend in Benefices and other promotions of the Church an hundred pounds, shall give 3l. 6s. 8. in exhibition to one Scholar in either of the Universities, and for as many C. li. more as he may dispend, to so many Scholars more shall give like exhibition in the University of Oxford or Cambridge, or some Grammar-School, which after they have profited in good learning, may be partners of their Patrons Cure and charge, as well in preaching, as otherwise in executing of their offices, or may, when time shall be, otherwise profit the Commonweal with their counsel and wisdom.

Exhibition
for Scho-
lars.

13. Also, That all Proprietaries, Parsons, Vicars and Clerks, having Churches, Chappels, or Mansions within their Deanry, shall bestow yearly hereafter upon the same Mansions, or Chancels of their Churches being in decay, the fifth part of that their Benefices, till they be fully repaired, and shall always keep and maintain them in good estate.

The fifth
part for
reparation.

14. Also, That the said Parsons, Vicars and Clerks, shall once every quarter of the year read these Injunctions, given unto them, openly and deliberately before all their Parishioners at one time, or at two several times in one day, to the intent that both they may be the better admonished of their duty, and their said Parishioners the more moved to follow the same for their part.

Reading of
the Injun-
ctions.

15. Also, Forasmuch as by Laws established, every man is bound to pay his tythes, no man shall by colour of duty omitted by their Curates, detain their tythes and so requite one wrong with another, or be his own Judge, but shall truly pay the same, as hath been accustomed to their Parsons, Vicars and Curates, without any restraint or diminution, and such lack and default as they can justly find in their Parsons and Curates, to call for reformation thereof at their Ordinaries, and other Superiours, who, upon complaint and due proof thereof, shall reform the same accordingly.

Payment of
Tythes.

B

16. Also,

The New
Testament
and Para-
phrases.

16. Also, That every Parson, Vicar, Curate and Rector, being under the degree of a Master of Art, shall provide and have of his own within three months after this Visitation, the New Testament both in Latine and in English, with Paraphrases upon the same, conferring the one with the other. And the Bishops and other Ordinaries by themselves or their Officers, in their Synods and Visitations, shall examine the said Ecclesiastical persons how they have profited in the study of holy Scripture.

Comfortable
sentences for the
sick.

17. Also, That the vice of damnable despair may be clearly taken away, and that firm belief and stedfast hope may be surely conceived of all their Parishioners, being in any danger, they shall learn and have always in a readiness such comfortable places and Sentences of Scripture, as do set forth the mercy, benefits and goodness of Almighty God, towards all penitent and believing persons, that they may at all times when necessity shall require, promptly comfort their flock with the lively Word of God, which is the only stay of mans Conscience.

Procession
to be left.

18. Also, To avoid all contention and strife which heretofore hath risen among the Queens Majesties Subjects in sundry places of her Realms and Dominions, by reason of fond courtesie, and challenging of places in the Procession; and also that they may the more quietly hear that which is said or sung to their edifying, they shall not from henceforth in any Parish Church, at any time use any Procession about the Church or Church-yard, or at any place, but immediately before the time of Communion of the Sacrament, the Priests with other of the Quire, shall kneel in the midst of the Church, and sing or say plainly and distinctly the Letany which is set forth in English, with all the suffrages following, to the intent the people may hear and answer, and none other procession or Letany to be had or used, but the said Letany English, adding nothing thereto, but as it is now appointed. And in Cathedral or Collegiate Churches, the same shall be done in such places, and in such sort, as our Commissioners in our Visitation shall appoint. And in the time of the Letany, of the Common-prayer,

The Letany.

of

of the Sermon, and when the Priest readeth the Scripture to the Parishioners, no manner of persons without a just and urgent cause, shall use any walking in the Church, nor shall depart out of the Church; and all ringing and knolling of Bells shall be utterly forborn at that time, except one Bell at convenient time to be rung or knolled before the Sermon. But yet for retaining of the Perambulation of the Circuits of Parishes, they shall once in the year at the time accustomed, with the Curate and substantial men of the Parish, walk about the Parishes as they were accustomed, and at their return to the Church, make their Common-prayers.

Let of hearing of Divine Service.

19. Provided, That the Curate in their said common Perambulations, used heretofore in the days of Rogations, at certain convenient places, shall admonish the people to give thanks to God, in the beholding of Gods benefits, for the increase and abundance of his fruits upon the face of the Earth, with the saying of the Ciii. Psalm, Benedic anima mea, &c. At which time also the same Minister shall inculcate these or such sentences, Cursed be he which translateth the bounds and dolles of his Neighbor. Or such other order of prayers as shall be hereafter appointed.

Perambulation of Parishes.

20. Item, All the Queens faithful and loving Subjects, shall from henceforth celebrate and keep their holy-day according to Gods will and pleasure, that is, in hearing the Word of God read and taught, in private and publick prayers, in knowledging their offences unto God, and amendment of the same, in reconciling themselves charitably to their neighbors where displeasure hath been, in oftentimes receiving the communion of the very body and blood of Christ, in visiting of the poor and sick, using all soberness and godly conversation: yet notwithstanding, all Parsons, Vicars and Curates, shall teach and declare unto their Parishioners, that they may with a safe and quiet conscience, after their Common-prayer in the time of Harvest, labor upon the holy and festival days, and save that thing, which God hath sent: and if for any scrupulosity or grudge of conscience, men should superstitiously abstain from working upon those days, that then they should grievously offend and displease God.

Spending of the holy-days.

74 Injunctions by Queen Elizabeth, 1559.

Open con-
tenders
to be recon-
ciled open-
ly.

21. Also, For as much as variance and contention is a thing that most displeaseth God, and is most contrary to the blessed Communion of the body and blood of our Saviour Christ, Curates shall in no wise admit to the receiving thereof any of their cure and flock, which be openly known to live in sin without repentance, or who hath maliciously and openly contended with his Neighbour, unless the same do first charitably and openly reconcile himself again, remitting all rancour and malice, whatsoever controverſie hath been between them. And nevertheless, their just titles and rights they may charitably prosecute before such as have authority to hear the same.

Contemners
of laudable
Ceremo-
nies.

22. Also, That they shall instruct and teach in their Cures, That no man ought obstinately and maliciously to break and violate the laudable Ceremonies of the Church, commanded by publick authority to be observed.

The abolish-
ment of all
things su-
perstitious.

23. Also, That they shall take away, utterly extinct and destroy all Shrynes, coverings of Shrynes, all Cables, Candlesticks, Crindals, and Rolls of War, Pictures, Paintings, and all other Monuments of feigned Miracles, Pilgrimages, Idolatry and Superstition, so that there remain no memory of the same in walls, glass-windows, or elsewhere within their Churches and Houses, preserving nevertheless, or repairing both the walls and glass-windows; and they shall exhort all their Parishioners to do the like, within their several Houses.

The Pulpit.

24. And that the Church-wardens at the common charge of the Parishioners, in every Church shall provide a comely and honest Pulpit, to be set in a convenient place within the same, and to be there seemly kept for the Preaching of Gods Word.

The chest of
the poor.

25. Also, They shall provide and have within three months after this Visitation, a strong Chest with a hole in the upper part thereof, to be provided at the cost and charge of the Parish, having three Keys, whereof one shall remain with the Parson, Vicar, or Curate, and the other two in the custody of the Church-wardens, or any other two honest men, to be appointed by the Parish from year to year; which Chest you shall

let

set and fasten in a most convenient place, so the intent the Parishioners, should put into it their oblations and alms for their poor neighbors. And the Parson, Vicar and Curate, shall diligently from time to time, and especially when men make their Testaments, call upon, exhort and move their neighbors, to confer and give, as they may well spare, to the said Chest: declaring unto them, whereas heretofore they have been diligent to bestow much substance, otherwise than God commanded, upon Pardons, Pilgrimages, Crentals, decking of Images, offering of Candles, giving to Fryers, and upon other like blind devotions, they ought at this time to be much more ready to help the poor and needy: knowing that to relieve the poor is a true worshipping of God, required earnestly upon pain of everlasting damnation: and that also whatsoever is given for their comfort, is given to Christ himself, and so is accepted of him, that he will mercifully reward the same with everlasting life. The which alms and devotions of the people, the keepers of the Keys shall at all times convenient take out of the Chest, and distribute the same in the presence of the whole Parish, or six of them, to be truly and faithfully delivered to their most needy neighbors. And if they be provided for, then to the reparation of high-ways next adjoyning, or to the poor people of such Parishes near, as shall be thought best to the said keepers of the keys. And also the moneys which riseth of Fraternities, Guilds, and other stocks of the Church, (except by the Queens Majesties Authozty it be otherwise appointed) shall be put in the said Chest, and converted to the said use: and also the rents of Lands, the profit of Cattle, and mony given or bequeathed to Obits and Dirges, and to the finding of Torches, Lights, Tapers and Lamps shall be converted to the said use, saving that it shall be lawful for them to bestow part of the said profits upon the reparation of the said Church, if great need require, and whereas the Parish is very poor, and not able otherwise to repair the same.

The distribution of alms.

26. Also, To avoid the detestable sin of Simony, because buying and selling of Benefices is execrable before God, therefore all such persons, as buy any Benefices

Simony.

76 Injunctions by Queen Elizabeth, 1559.

lices, or come to them by fraud or deceit, shall be deprived of such Benefices, and be made unable at any time after to receive any other spiritual promotion; and such as do sell them, or by any colour do bestow them for their own gain and profit, shall use their right and title of Patronage, and presentment for that time, and the gift thereof for that vacation, shall appertain to the Queens Majesty.

Homilies to
be read.

27. Also, Because through lack of Preachers in many places of the Queens Realms and Dominions, the people continue in ignorance and blindness, all Parsons, Vicars and Curates shall read in their Churches every Sunday one of the Homilies which are and shall be set forth for the same purpose by the Queens Authority, in such sort as they shall be appointed to do in the Preface of the same.

Contempt
of Ministers.

28. Item, Whereas many indiscreet persons do at this day uncharitably contemn and abuse Priests and Ministers of the Church, because some of them (having small learning) have of long time favored fond fancies, rather than Gods truth, yet forasmuch as their office and function is appointed of God, the Queens Majesty willeth and chargeth all her loving Subjects, that from henceforth they shall use them charitably and reverently for their Office and Ministration sake, and especially such as labor in the setting forth of Gods holy Word.

29. Item, Although there be no prohibition by the Word of God, nor any example of the Primitive Church, but that the Priests and Ministers of the Church may lawfully, for the avoiding of fornication, have an honest and sober Wife, and that for the same purpose the same was by Act of Parliament in the time of our dear brother King Edward the sixth made lawful: whereupon a great number of the clergy of this Realm were then married, and so continue. Yet because there hath grown offence, and some slander to the Church by lack of discreet and sober behaviour in many Ministers of the Church, both in choosing of their wives & indiscreet living with them, the remedy whereof is necessary to be sought: It is thought therefore very necessary, that no manner of Priest or Deacon shall hereafter take
to

to his Wife, any manner of Woman without the advice and allowance first had upon good examination by the Bishop of the same Diocess, and two Justices of the Peace of the same Shire, dwelling next to the place where the same Woman hath made her most abode before her marriage, nor without the good will of the Parents of the said Woman, if she have any living, or two of the next of her kinsfolks, or for lack of knowledge of such, of her Master or Mistres where she serveth. And before he shall be contracted in any place, he shall make a good and certain proof thereof to the Minister, or to the Congregation assembled for that purpose, which shall be upon some holy-day where divers may be present. And if any shall do otherwise, that then they shall not be permitted to minister either the Word or the Sacraments of the Church, nor shall be capable of any Ecclesiastical Benefice: and for the manner of Marriages of any Bishops, the same shall be allowed and approved by the Metropolitan of the Province, and also by such Commissioners as the Queens Majesty thereunto shall appoint. And if any Master or Dean or any Head of any Colledge shall purpose to marry, the same shall not be allowed but by such to whom the Visitation of the same doth properly belong, who shall in any wise provide that the same tend not to the hindrance of their house.

30 Item, Her Majesty being desirous to have the Prelacy & Clergy of this Realm to be had as well in outward reverence, as otherwise regarded for the worthiness their Ministries, and thinking it necessary to have them known to the people in all places and assemblies, both in the Church and without, and thereby to receive the honour and estimation due to the special Messengers and Ministers of Almighty God; willet and commandeth, that all Archbishops and Bishops, and all other that be called or admitted to Preaching or Ministry of the Sacraments, or that be admitted into vocation Ecclesiastical, or into any society of Learning in either of the Universities, or elsewhere shall use and wear such seemly habits, garments, and such square Caps as were most commonly and orderly,

Of Apparel
of Ministers.

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derly received in the later year of the Reign of King Edward the sixth, not thereby meaning to attribute any holiness or special worthiness to the said garments, but as St. Paul writeth, omnia decenter & secundum ordinem fiant, 1 Cor. 14. cap.

Heretics:

31. Item, That no man shall wilfully and obstinately defend or maintain any Heresies, Errors or false Doctrine, contrary to the Faith of Christ and his holy Spirit.

Charmers.

32. Item, That no persons shall use Charms, Sorceries, Enchantments, Witchcraft, Soothsaying or any such like devilish device, nor shall resort at any time to the same for counsel or help.

Absent from Common-prayer.

33. Item, That no person shall, neglecting their own Parish-Church, resort to any other Church in time of Common-prayer or Preaching, except it be by the occasion of some extraordinary Sermon in some Parish of the same Town.

Inholders and Ale-houses.

34. Item, That no Inholders or Ale-house keepers shall use to sell meat or drink in the time of Common prayer, Preaching, reading of the Homilies or Scriptures.

Images in houses.

35. Item, That no persons keep in their Houses any abused Images, Tables, Pictures, Paintings, and other Monuments of feigned Miracles, Pilgrimages, Idolatry and Superstition.

Disturbers of Sermon or Service.

36. Item, That no man shall willingly let or disturb the Preacher in the time of his Sermon, or let or discourage any Curate or Minister to sing or say the Divine Service now set forth; nor mock or jeast at the Ministers of such Service.

Rash talkers of Scripture.

37. Item, That no man shall talk or reason of the holy Scriptures rashly, or contentiously, nor maintain any false Doctrine or Error, but shall commune of the same when occasion is given, reverently, humbly, and in the fear of God, for his comfort and better understanding.

Attendant to the Service.

38. Item, That no man, woman or child, shall be otherwise busied in the time of the Service, than in quiet attendance to hear, mark and understand that is read, preached and ministered.

39. Item,

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39. Item, That every Schoolmaster and Teacher shall teach the Grammar set forth by King Henry 8. of noble memory, and continued in the time of King Edward 6. and none other.

The Grammar of King Henry 8.

40. Item, That no man shall take upon him to teach, but such as shall be allowed by the Ordinary, and found meet as well for his learning and dexterity in teaching, as for sober and honest conversation, and also for right understanding of Gods true Religion.

Allowance of School-masters.

41. Item, That all teachers of children shall stir and move them to love and do reverence to Gods true Religion, now truly set forth by publick Authority.

Duty of School-masters.

42. Item, That they shall accustom their Scholars reverently to learn such sentences of Scriptures as shall be most expedient to induce them to all godliness.

Sentences of Scripture for Scholars.

43. Item, Forasmuch as in these later days, many have been made Priests, being children, and otherwise utterly unlearned, so that they could read to say Matins or Mass; the Ordinaries shall not admit any such to any Cure or spiritual Function.

Unlearned Priests.

44. Item, Every Parson, Vicar and Curate, shall upon every holy day, and every second Sunday in the year, hear and instruct the youth of the Parish for half an hour at the least before Evening-prayer, in the ten Commandments, the Articles of the belief and the Lords Prayer, and diligently examine them, and teach the Catechism set forth in the book of publick prayer.

The Catechism.

45. Item, That the Ordinary do exhibit unto our Visitors their books, or a true copy of the same, containing the causes why any person was imprisoned, famished, or put to death for Religion.

The Book of the afflictions for Religion.

46. Item, That in every Parish three or four discreet men which tender Gods glory, and his true Religion, shall be appointed by the Ordinaries diligently to see that all the Parishioners duly resort to their Church upon all Sundays and holy-days, and there to continue the whole time of the godly service; and all such as shall be found slack and negligent in resorting to the Church, having no great or urgent cause of absence, they shall straightly call upon them, and after due admonition if they amend not, they shall denounce them to the Ordinary.

Overseers for service on the holy days.

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Inventories
of Church
goods.

47. Item, That the Church-wardens of every Parish shall deliver unto our Auditors the Inventories of Vestments, Copes, and other Ornamentes, Plate, Books, and specially of Grayles, Couchers, Legends, Processionals, Manuals, Hymnals, Portuesses, and such like appertaining to the Church.

Service on
Wednesdays
and Fridays.

48. Item, That weekly upon Wednesdays and Fridays, not being holy-days, the Curate at the accustomed hours of Service shall resort to Church, and cause warning to be given to the people by knolling of a Bell, and say the Letany and prayers.

Continu-
ance of sing-
ing in the
Church.

49. Item, Because in divers Collegiate, and also some Parish-Churches heretofore, there have been Livings appointed for the maintenance of men and children to use singing in the Church, by means whereof the laudable service of Musick hath been had in estimation, and preserved in knowledge: the Queens Majesty neither meaning in any wise the decay of any thing that might conveniently tend to the use and continuance of the said science, neither to have the same in any part so abused in the Church, that thereby the Common-prayer should be the worse understood of the hearers, willet and commandeth, that first no alterations be made of such assignments of Living, as heretofore hath been appointed to the use of singing or Musick in the Church, but that the same so remain. And that there be a modest and distinct song so used in all parts of the Common-prayers in the Church, that the same may be as plainly understood, as if it were read without singing, and yet nevertheless for the comforting of such that delight in Musick, it may be permitted, that in the beginning, or in the end of the Common-prayers, either at Morning or Evening, there may be sung an Hymn, or such like song to the praise of Almighty God in the best sort of melody and Musick that may be conveniently devised, having respect that the sense of the Hymn may be understood and perceived.

Against slan-
derous and
infamous
words.

50. Item, Because in all alterations, and specially in Rites and Ceremonies, there happen discord amongst the people, & thereupon slanderous words and railings whereby charity, the knot of all Christian society, is loosed: the Queens Majesty being most desirous of all other

other earthly things, that her people should live in charity both towards God and man, and therein abound in good works, willet and straightly commandeth all manner of her Subjects, to forbear all vain and contentious disputations in matters of Religion, and not to use in despite or rebuke of any person, these convitious words, Papist or Papistical Heretick, Schismatick or Sacramentary, or any such like words of reproach. But if any manner of person shall deserve the accusation of any such, that first he be charitably admonished thereof, and if that shall not amend him, then to denounce the offender to the Ordinary, or to some higher Power, having Authority to correct the same.

51. Item, Because there is a great abuse in the Printers of Books, which for covetousness chiefly regard not what they Print, so they may have gain, whereby ariseth the great disorder by publication of unfruitful vain, & infamous books & papers, the Queens Majesty straightly chargeth & commandeth, that no manner of person shall print any manner of book or paper of what sort, nature, or in what Language soever it be, except the same be first licensed by her Majesty, by expresse words in writing, or by six of her Privy Council; or be perused and licensed by the Archbishops of Canterbury and York, the Bishop of London, the Chancellors of both Universities, the Bishop being Ordinary, and the Archdeacon also of the place where any such shall be Printed, or by two of them, whereof the Ordinary of the place to be always one. And that the names of such as shall allow the same, to be added in the end of every such work, for testimony of the allowance thereof. And because many Pamphlets, Plays and Ballads, be oftentimes Printed, wherein regard would be had, that nothing therein should be either heretical, seditious, or unseemly for Christian ears; her Majesty likewise commandeth that no manner of person shall enterprise to print any such, except the same be to him licensed by such her Majesties Commissioners, or three of them, as be appointed in the City of London, to hear and determine divers causes Ecclesiastical, tending to the execution of certain Statutes made the last Parliament for Uniformity of order in Religion. And if any shall sell or utter any manner of Books and Pa-

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pers, being not licensed as is abovesaid, that the same party shall be punished by order of the laid Commissioners, as to the quality of the fault shall be thought meet. And touching all other Books of matters of Religion, or Policy, or Governauce, that have been printed, either on this side the Seas, or on the other side, because the diversity of them is great, and that there needeth good consideration to be had of the particularities thereof, her Majesty referreth the prohibition or remission thereof to the order which her said Commissioners, within the City of London, shall take and notifie. According to the which her Majesty straightly chargeth and commandeth all manner of her Subjects, and especially the Wardens and Company of Stationers to be obedient.

Provided that these Orders do not extend to any prophane Authors and Works in any Language that have been heretofore commonly received or allowed in any of the Universities and Schools, but the same may be printed & used as by good order they were accustomed.

Reverence
of prayers.

52. Item, Although Almighty God is all times to be honoured with all manner of reverence that may be devised; yet of all other times, in time of Common-prayer, the same is most to be regarded. Therefore it is to be necessarily received, that in time of the Litaney, and all other Collects and common supplications to Almighty God, all manner of people shall devoutly and humbly kneel upon their knees and give ear therunto, and that whensoever the Name of Jesus shall be in any Lesson, Sermon, or otherwise in the Church pronounced, that due reverence be made of all persons young and old, with lowliness of courtesie and uncovering of heads of the menkind, as thereunto doth necessarily belong, and heretofore hath been accustomed.

Honor to
the Name
of Jesus.

Curates to
read distinctly.

53. Item, That all Ministers and Readers of publick Prayers, Chapters and Homilies, shall be charged to read leisurely, plainly and distinctly, and also such as are but mean Readers, shall peruse over before, once or twice the Chapters and Homilies, to the intent they may read to the better understanding of the people, and the more encouragement to godliness.

AN

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An Admonition to simple men deceived by malicious.

The Queens Majesty being informed, that in certain places of the Realm, sundry of her native Subjects being called to Ecclesiastical Ministry of the Church, be by sinister perswasion and perverse construction, induced to find some scruple in the form of an Oath, which by an Act of the last Parliament is prescribed to be required of divers persons, for their recognition of their Allegiance to her Majesty, which certainly never was ever meant, nor by any equity of words or good sense can be thereof gathered: would that all her loving Subjects should understand, that nothing was, is, or shall be meant or intended by the same Oath to have any other duty, allegiance, or bond required by the same Oath, than was acknowledged to be due to the most noble Kings of famous memory, King Henry the eighth her Majesties Father, or King Edward the sixth her Majesties Brother.

And further her Majesty forbiddeth all manner her Subjects, to give ear or credit to such perverse and malicious persons, which most sinisterly and maliciously labor to notifie to her loving Subjects, how by words of the said Oath it may be collected, that the Kings or Queens of this Realm, possessors of the Crown, may challenge authority and power of Ministry of divine service in the Church, wherein her said Subjects be much abused by such evil disposed persons. For certainly her Majesty neither doth, nor ever will challenge any authority, than that was challenged and lately used by the said noble Kings of famous memory, King Henry the eighth, and King Edward the sixth, which is, and was of ancient time due to the Imperial Crown of this Realm, that is, under God to have the Sovereignty and rule over all manner of persons born within these her Realms, Dominions and Countries, of what estate, either Ecclesiastical or Temporal soever they be, so as no other foreign power shall or ought to have any superiority over them. And if any person that hath conceived any other sense of the form of the said Oath, shall accept the same Oath with this interpretation, sense or meaning, her Majesty is well pleased to accept every such in that behalf

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behalf, as her good and obedient Subjects, and shall acquit them of all manner of penalties contained in the said Act, against such as shall peremptorily or obstinately take the same Oath.

For Tables in the Church.

Whereas her Majesty understandeth that in many and sundry parts of the Realm, the Altars of the Churches be removed, and Tables placed for the administration of the holy Sacrament, according to the form of the Law therefore provided; and in some other places, the Altars be not yet removed, upon opinion conceived of some other order therein to be taken by her Majesties Visitors. In the order whereof, saving for an uniformity there seemeth no matter of great moment, so that the Sacrament be duly and reverently ministered. Yet for observation of one uniformity through the whole Realm, and for the better imitation of the Law in that behalf, it is ordered, that no Altar be taken down, but by oversight of the Curate of the Church, and the Churchwardens, or one of them at the least, wherein no riotous or disordered manner be used. And that the holy Table in every Church be decently made, and set in the place where the Altar stood, and there commonly covered as thereto belongeth, and as shall be appointed by the Visitors, and so to stand, saving when the Communion of the Sacrament is to be distributed: at which time the same shall be so placed in good sort within the Chancel, as whereby the Minister may be more conveniently heard of the Communicants in his prayer and ministration, and the Communicants also more conveniently, and in more number Communicate with the said Minister. And after the Communion done, from time to time the same holy Table to be placed where it stood before.

The Sacramental
Bread.

Item, Where also it was in the time of King Edward the sixth used to have the Sacramental bread of common fine bread, it is ordered for the more reverence to be given to these holy mysteries, being the Sacraments of the body and blood of our Saviour Jesus Christ

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Christ, that the said Sacramental bread be made and formed plain, without any figure thereupon, of the same fineness and fashion round, though somewhat bigger in compass and thickness, as the usual bread and wafer, heretofore named singing Cakes, which served for the use of the private Mass.

The form of bidding the Prayers to be used generally in this uniform sort.

YE shall pray for Christs holy Catholick Church, that is, for the whole Congregation of Christian people, dispersed throughout the whole world, and especially for the Church of England and Ireland. And herein I require you most specially to pray for the Queens most Excellent Majesty, our Sovereign Lady Elizabeth Queen of England, France, and Ireland, Defender of the Faith, and supreme Governour of this Realm, as well in causes Ecclesiastical as Temporal. You shall also pray for the Ministers of Gods holy Word and Sacraments, as well Archbishops and Bishops, as other Pastors and Curates. You shall also pray for the Queens most honourable Council, and for all the Nobility of this Realm, that all and every of these in their calling, may serve truly and painfully to the glory of God, and edifying of his people, remembering the account that they must make. Also ye shall pray for the whole Commons of this Realm, that they may live in true faith and fear of God, in humble obedience and brotherly charity one to another. Finally, let us praise God for all those that are departed out of this life in the Faith of Christ, and pray unto God that we may have grace for to direct our lives after their good example, that after this life, we with them may be made partakers of the glorious Resurrection in the life everlasting.

And

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And this done, shew the holy-days and fasting days.

ALL and singular which Injunctions, the Queens Majesty ministreth unto her Clergy, and to all other her loving subjects, straightly charging and commanding them to obierve and keep the same upon pain of deprivation, sequestration of fruits and Benefices, suspension, excommunication, and such other correction, as to Ordinaries, or other having Ecclesiastical Jurisdiction, whom her Majesty hath appointed or shall appoint for the due execution of the same, shall be seen convenient, charging and commanding them to see these Injunctions observed and kept of all persons being under their jurisdiction, as they will answer to her Majesty for the contrary. And her Highness pleasure is, that every Justice of Peace being required, shall assist the Ordinaries, and every of them, for the due execution of the said Injunctions.

ARTICLES

ARTICLES

Agreed upon by the
Archbishops and Bishops

OF BOTH

PROVINCES

And the whole CLERGY,

In the

CONVOCATION

Holden at

LONDON,

In the Year of our Lord 1562.

For the avoiding the diversities of Opinions, and
for the establishing of Consent touching True Religion.

Reprinted by his Majesties Commandment; with his
Royal Declaration prefixed thereunto.

L O N D O N:

Printed for *Blanch Pawlet*, at the *Bible in Chancery-*
Lane near Fleetstreet. MDCLXXXIV.

His Majesties Declaration.

BEing by Gods Ordinance, according to our just Title, *Defender of the Faith*, and Supreme Governor of the Church within these our Dominions, We hold it most agreeable to this our Kingly Office, and our own Religious Zeal, to conserve and maintain the Church committed to our Charge in Unity of True Religion, and in the Bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonweal. We have therefore upon Mature Deliberation, and with the Advice of so many of our Bishops as might conveniently be called together, thought fit to make this Declaration following: That the Articles of the Church of *England*, (which have been allowed and authorised heretofore, and which our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of *England* agreeable to Gods Word: which we do therefore ratifie and confirm, requiring all our loving Subjects to continue in the uniform Profession thereof, and prohibiting the least difference from the said Articles; which to that end we command to be new Printed, and this our Declaration to be Published therewith.

That We are Supreme Governor of the Church of *England*: and that if any difference arise about the external Policy, concerning the *Injunctions*, *Canons*, or other *Constitutions* whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under our Broad Seal so to do: and We approving their said Ordinances and Constitutions, providing that none be made contrary to the Laws and Customs of the Land.

That out of our Princely care, that the Church-men may do the work which is proper unto them, the Bishops and Clergy from time to time in Convocation, upon their humble desire shall have License under our Broad Seal to deliberate of, and to do all such things, as being made plain by them, and assented unto by Us,

shall concern the settled continuance of the Doctrine and Discipline of the Church of *England* now established ; from which we will not endure any varying, or departing in the least degree.

That for the present , though some differences have been ill raised, yet we take comfort in this, that all Clergy-men within our Realm, have always most willingly subscribed to the Articles established ; which is an argument to us, that they all agree in the true usual literal meaning of the said Articles, and that even in those curious points in which the present differences lie, men of all sorts take the Articles of the Church of *England* to be for them, which is an argument again that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ ; We will that all further curious search shall be laid aside, and these Disputes shut up in Gods Promises, as they be generally set forth to us in the Holy Scriptures, and the general meaning of the Articles of the Church of *England* according to them. And that no Man hereafter shall either Print or Preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof : And shall not put his own sense or Comment to be the meaning of the Article, but shall take it in the Literal and Grammatical sense.

That if any publick Reader in either our Universities, or any Head or Master of a Colledge, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publicly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colledges respectively ; or if any Divine in the Universities shall Preach or Print any thing either way, other than is already established in Convocation with our Royal Assent : he, or they the Offenders, shall be liable to our displeasure, and the Churches censure in Our Commission Ecclesiastical, as well as any other ; and We will see there shall be due execution upon them.



Articles of Religion.

Of Faith in the Holy Trinity.

There is but one living and true **GOD**, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power and eternity, the Father, the Son, and the Holy Ghost.

2. Of the Word, or Son of God, which was made very Man.

The Son, which is the Word of the Father, [“begotten from everlasting of the Father, the very and eternal God of one substance with the Father,”] took **Man's Nature** in the Womb of the Blessed Virgin, of her substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joynted together in one Person, never to be divided, whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for actual sins of Men.

*Hæc notata
non habentur
in Edw. 6.*

3. Of the going down of Christ into Hell.

As Christ died for us and was buried, so also is it to be believed, that he went down into Hell.

*Nam Corpus
usque ad resur-
rectionem in*

Sepulchro jacuit, spiritus ab illo emissus cum spiritibus qui in carcere sive in inferno detinebantur fuit, illisque prædicavit, quemadmodum testatur Petri locus. Sic Artic. Edw. 6.

4. Of

4. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge men at the last day.

3. Of the Holy Ghost.

Non habentur in
R. Edw. 6. Artic.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and gloze, with the Father and the Son, very and eternal God.

6. Of the sufficiency of the holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, * is not to be required of any man that it should be believed as an Article of Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

* Licet interdum a fidelibus ut pium & conducibile ad ordinem & decorum admittatur.

Of the Names and Numbers of the Canonical Books.

Non habentur in R. Edw. 6. Artic.

Genesis.
Exodus.
Leviticus.
Numeri.
Deuteronomium.
Josue.
Judges.
Ruth.
The 1. Book of Samuel.
The 2. Book of Samuel.
The 1. Book of Kings.
The 2. Book of Kings.

The 1. Book of Chronicles.
The 2. Book of Chronicles.
The 1. Book of Esdras.
The 2. Book of Esdras.
The Book of Hester.
The Book of Job.
The Psalms.
The Proverbs.
Ecclesiastes, or Preacher.
Cantica, or Songs of Salom.
4. Prophets the greater.
12. Prophets the less.

And

And the other Books (as Hierom saith) the Church doth read for example of life and instruction of manners, but yet doth not apply them to establish any Doctrine: such are these following.

The 3. Book of Esdras.	Baruch the Prophet.
The 4. Book of Esdras.	The Song of the three Children.
The Book of Tobias.	The Story of Susanna.
The Book of Judeth.	Of Bell and the Dragon.
The rest of the Book of Hester.	The Prayer of Manasses.
The Book of VVisdom.	The 1. Book of Maccabees.
Jesus the Son of Sirach.	The 2. Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

7. Of the old Testament.

The Old Testament is not contrary to the New, for both in the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. "Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any Commonwealth; yet notwithstanding no Christian man whatsoever is free from the obedience of the Commandments, which are called Moral.

Testamentum vetus quasi novo contrarium sit, non est repudiandum sed retinendum.

Vid. hæc Art. 18. notata ex R. Edw.

8. Of the three Creeds.

The three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrant of holy Scripture.

9. Of

9. Of Original or Birth-sin.

*Et hodie Ana-
baptistæ repe-
tunt.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk *) but is the fault and corruption of the nature of every man, that naturally is ingendred of the off-spring of Adam, whereby man is far gone from original righteousness, and is, of his own nature, inclined to evil; so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth Gods wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated, whereby the lust of the flesh, called in *Greek* φρόνημα σαρκός, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath, of it self, the nature of sin.

De Gratia.

Gratia Christi seu S. Spiritus qui per eundem datur, cor lapideum auferit & dat cor carneum: Atque licet ex nolentibus quæ recta sunt, volentes faciat; & ex volentibus prava, nolentes reddat, voluntati nihilominus violentiam nullam infert, & nemo hac de causâ cum peccaverit, seipsum excusare potest, quasi nolens aut coactus peccaverit, ut eam ob causam accusare non mereatur aut damnari. Artic. Edwardi 6. decimus.

10. Of Free-will.

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the Grace of God by Christ prebenting us, that we may have a good will and working with us, when we have that good will.

11. Of

11. Of the Justification of Man.

“**W**E are accounted righteous before God,
 “only for the merit of our Lord and Sa-
 “viour Jesus Christ by faith, and not for our own
 “works or desertings. Wherefore that we are
 justified by faith only, is a most wholesome Doctrine,
 and very full of comfort, as more largely is expre-
 sed in the Homily of Justification.

Hæc non ha-
 bentur in Reg.
 Edw. 9. Artic.
 Justificatio ex
 sola Fide Jesu
 Christi, eo sen-
 su quo in Ho-
 milia de Justifi-
 catione expli-
 catur est certis-

simæ & saluberrima Christianorum doctrina. Sic in Reg. Edward. 6. Artic. 11.

12. Of good Works.

“**A**lbeit that good works, which are the fruits
 “of faith, and follow after Justification,
 “cannot put away our sins, and endure the seve-
 “rity of Gods judgment; yet are they pleasing and acceptable
 “to God in Christ, and do spring out necessarily of a true and
 “liberty faith, inasmuch that by them a liberty faith may be as
 “evidently known, as a tree discerned by the fruit.

Hic Artic. non
 habetur in Reg.
 Edw. 9. Artic.

13. Of Works before Justification.

Works done before the Grace of Christ, and the inspirati-
 on of his Spirit, are not pleasant to God, forasmuch
 as they spring not of faith in Jesus Christ, neither do they make
 men meet to receive Grace, or (as the School-Authors say) de-
 serve Grace of Congruity: yea, rather for that they are not
 done as God hath willed and commanded them to be done, we
 doubt not but they have the nature of sin.

14. Of Works of Supererogation.

Voluntary works besides, over and above, Gods Com-
 mandments, which they call works of Supererogation,
 cannot be taught without arrogancy and iniquity. For by them
 men do declare, that they do not only render unto God as much
 as they are bound to do, but that they do more for his sake than

¶

of

of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable Servants.

15. Of Christ alone without Sin.

Christ in the truth of our Nature was made like unto us in all things (sin only excepted) from which he was clearly void, both in his Flesh and in his Spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the World: and sin (as St. John saith) was not in him. But all we the rest, (although baptized and if boyn again in Christ) yet offend in many things, and If we say we have no sin, we deceive our selves, and the truth is not in us.

Blasphemia in Spiritum sanctum.

EST cum quis Verborum Dei manifestè perceptam veritatem, ex malitia & obfirmatione animi, convitiis infectatur, & hostiliter insequitur: Atque hujusmodi, quia maledicto sunt obnoxii, gravissimo sese astringunt scelere, unde peccati hoc genus irremissibile à Domino appellatur & affirmatur, *Artic. 16. Edm. 6.*

16. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable: wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God, we may arise again, and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, to deny the place of forgiveness to such as truly repent.

17. Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ
out

out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour: wherefore they which be endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the Image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length, by Gods mercy, they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth frequently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive Gods promises in such wise as they be generally set forth to us in holy Scripture: and in our doings that will of God is to be followed, which we have expressly declared unto us in the Word of God.

Omnes obligantur ad moralia legis praecepta servanda.

LEx à Deo data per Mosen, licet quoad ceremonias & ritus Christianos non astringat, neque civilia eis praecepta in aliqua Repub. necessario recipi debeant, nihilominus ab obedientia mandatorum quæ moralia vocantur, nullus quantumvis Christianus est solutus: quare illi non sunt audiendi qui sacras literas tantum infirmis datas esse perhibent, & spiritum perpetuo jactant à quo sibi quæ prædicant, suggeri asserunt: quamquam cum S. Scripturis apertissime pugnent, *Art. Edw. 6. 19.*

18. Of obtaining eternal Salvation only by the Name of Christ.

They also are to be had accursed that presume to say that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ whereby men must be saved.

19. Of the Church.

The visible Church of Christ, is a Congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christs Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria and Antioch, have erred: so also the Church of Rome hath erred, not only in their living, and manner of Ceremonies, but also in matters of faith.

20. Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witness and a keeper of holy Writ, yet as it ought not to decree any thing against the same, so besides the same it ought not to enforce any thing to be believed for necessity of salvation.

21. Of the Authority of General Councils.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered, (soasmuch as they be an Assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometime have erred, even in things pertaining unto

unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

22. Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, worshipping and adoration, as well of Images as of Relicks, and also Invocation of Saints, is a fond thing, vainly feigned, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.

23. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lords Vineyard.

24. Of speaking in the Congregation in such a Tongue as the People understandeth.

It is a thing plainly repugnant to the Word of God, [and the custom of the Primitive Church] to have publick Prayer in the Church, or to minister the Sacraments in a Tongue not understood of the People.

Hæc clausula non habetur in Edv. 6. Artic. 9.

25. Of the Sacraments.

Sacraments ordained of Christ, be not only badges or tokens of Christian mens profession: but rather they be certain sure witnesses, and effectual signs of grace and Gods will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

Dominus noster Jesus Christus, Sacramentis numero paucissimis, observatu facillimis, significatione præstantissimis, societatem novi populi collegavit, sicut est Baptismus & Coena Domini.

“There

“ There are two Sacraments ordained of Christ our Lord,
“ in the Gospel, that is to say, Baptism, and the Supper of
“ the Lord.

“ Those five commonly called Sacraments, that is to say,
“ Confirmation, Penance, Orders, Matrimony, and Extream
“ Unction, are not to be counted for Sacraments of the Gospel,
“ being such as have grown, partly of the corrupt following of
“ the Apostles, partly are states of life allowed in the Scrip-
“ tures, but yet have not like nature of Sacra-
“ ments with Baptism and the Lords Supper, for
“ that they have not any visible sign or ceremony
“ ordained of God.

Hæc notata non
habentur in
Edv. 6. Artic.

The Sacraments were not ordained of Christ to be gazed up-
on, or to be carried about, but that we should duly use them.

* Idque non ex
opere (ut qui-
dam loquuntur)
operato: quæ
vox ut peregrina
est, Sacris literis ignota, sic parti sensum minimè pium sed admodum superstitiosum,
Artic. Edward. 6.

And in such only as worthily receive the same,
* they have a wholesome effect or operation; but
they that receive them unworthily, purchase to
themselves damnation, as St. Paul saith.

26. Of the unworthiness of the Ministers, which hinder
not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with
the good, and sometime the evil have chief authority in the
ministration of the Word and Sacraments: yet so far as
they do not the same in their own name, but in Christs, and do
minister by his Commission and Authority, we may use their
Ministry, both in hearing the Word of God, and in the receiving
the Sacraments. Neither is the effect of Christs Ordinance ta-
ken away by their wickedness, nor the grace of Gods gifts dimi-
nished from such, as by faith and rightly do receive the Sacra-
ments ministered unto them, which be effectual, because of Christs
institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church,
that enquiry be made of evil Ministers, and that they be accused
by those that have knowledge of their offences; and finally, be-
ing found guilty by just judgment, be deposed.

27. Of

27. Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not Christianed: but it is also a sign of Regeneration or new birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church: the promises of the forgiveness of sin, of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed, faith is confirmed, and grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28. Of the Lords Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our redemption by Christs death. Inasmuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

Quum naturæ humanæ veritas requirat, ut unius ejusdemque hominis Corpus in multis locis simul esse non possit, sed in uno

aliquo & definito loco esse oporteat, idcirco Christi corpus in multis & diversis locis eodem tempore præsens esse non potest. Et quoniam, ut tradunt sacre literæ, Christus in coelum fuit sublatus, & ibi usque ad finem seculi est permanens, non debet quisquam fidelium carnis ejus & sanguinis Realem & corporalem (ut loquuntur) præsentiam in Eucharistia vel credere vel profiteri, R. Edv. 6. Artic.

“The Body of Christ is given, taken, and eaten,
“in the Supper only after an heavenly and spiri-
“tual manner; and the mean whereby the Body
“of Christ is received and eaten in the Supper, is Faith.

Hæc nota non habetur in R. Edv. 6. Artic.

The Sacrament of the Lords Supper was not by Christs Ordinance reserved, carried about, lifted up, and worshipped.

29. Of

29. Of the wicked which eat not the Body of Christ
in the use of the Lords Supper.

Non habetur
hic Artic. in R.
Edv. 6.

The wicked, and such as be void of a libely
“faith, although they do carnally and bi-
“libly pzeſs with their teeth (as St. Augustine
“ſaith) the Sacrament of the Body and Blood of Chriſt: yet
“in no wiſe are they partakers of Chriſt, but rather to their
“condemnation do eat and dzink the ſign oz Sacrament of ſo
“great a thing.

30. Of both kinds.

The Cup of the Lord is not to be denied to the Lay people:
For both the parts of the Lords Sacrament, by Chriſts
Ordinance and Commandment, ought to be miniſtered to all
Chriſtian men alike.

31. Of the one Oblation of Chriſt finiſhed upon the Croſs.

The Offering of Chriſt once made, is that perfect redempti-
on, propitiation and ſatisfaction for all the ſins of the
whole world, both original and actual, and there is none other
ſatisfaction for ſin but that alone. Wherefore the ſacrifices
of Maſſes, in the which it was commonly ſaid, that the Prieſt
did offer Chriſt for the quick and the dead, to have remiſſion of
pain and guilt, were blaſphemous fables, and dangerous deceits.

32. Of the Marriage of Prieſts.

Biſhops, Prieſts and Deacons, are not commanded by Gods
Law, either to bow the eſtate of ſingle life, oz to abſtain
from Marriage: “Therefore it is lawful alſo for
“them, as for all other Chriſtian men, to marry
“at their own diſcretion, as they ſhall judge the
“ſame to ſerve better to godlineſs.

Non habentur
hæc notata in
R. Edv. 6. Artic.

33. Of

33. Of Excommunicate Persons, how they are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and Excommunicate, ought to be taken, of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

34. Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like, for at all times they have been divers, and may be changed according to the diversity of Countries and mens manners, so that nothing be ordained against Gods Word. Whosoever through his private judgment willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other may fear to do the like) as one that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the Consciences of weak brethren.

“Every particular or National Church, hath
“authority to ordain, change and abolish Ceremo-
“nies or Rites of the Church, ordained only by
“mens authority, so that all things be done to edifying.”

Non habentur
hæc notata in
Edv. 6. Artic.

35. Of Homilies.

The second Book of Homilies, the several Titles whereof we have joynted under this Article, doth contain a godly and wholesome Doctrine, necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth: And therefore we judge them to be read in Churches by the Ministers diligently and distinctly, that they may be understood of the people.

Homiliae nuper
Ecclesiae Angli-
canæ per injun-
ctiones Regias
editæ atque
commendatæ
piæ sunt atque
salutares, do-
ctrinamque ab
omnibus ample-
ctendam conti-
nent.

Of the Names of the Homilies.

- 1 **O**F the right use of the Church.
- 2 Against peril of Idolatry.
- 3 Of Repairing and keeping clean of Churches.
- 4 Of good Works, first of Fasting.
- 5 Against Gluttony and Drunkenness.
- 6 Against excess of Apparel.
- 7 Of Prayer.
- 8 Of the place and time of Prayer.
- 9 That common Prayers and Sacraments ought to be ministred in a known Tongue.
- 10 Of the reverent estimation of Gods Word.
- 11 Of alms doing.
- 12 Of the Nativity of Christ.
- 13 Of the Passion of Christ.
- 14 Of the Resurrection of Christ.
- 15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
- 16 Of the Gifts of the Holy Ghost.
- 17 For the Rogation-days.
- 18 Of the state of Matrimony.
- 19 Of Repentance.
- 20 Against Idleness.
- 21 Against Rebellion.

De Libro precationum & ceremoniarum Ecclesie Anglicane.

Liber qui nuperrime autoritate Regis & Parliamenti Ecclesie Anglicane traditus est, continens modum & formam orandi & Sacramenta administrandi in Ecclesia Anglicana: similiter & libellus eadem autoritate editus de ordinatione ministrorum Ecclesie, quoad doctrinae veritatem, pii sunt, & salutari doctrinae Evangelii in nullo repugnant sed congruunt, & eandem non parum promovent & illustant, atque ideo ab omnibus Ecclesie Anglicane

Anglicanae fidelibus membris, & maximè à ministris verbi cum omni promptitudine animorum & gratiarum actione, recipiendi, approbandi, & populo Dei commendandi sunt, Artic. R. Edv. 6.

36. Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that of it self is superstitious and ungodly. And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforesaid King Edward, unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully Consecrated and Ordered.

37. Of Civil Magistrates.

The Queens Majesty hath the chief Power in this Realm of England, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Causes doth appertain, and is not, nor ought to be subject to any Foreign Jurisdiction.

Rex Anglia
est supremum
caput in terris
post Christum
Ecclesie Angli-
canæ & Hiber-
niæ. Artic. Edv. 6
Hæc notata non
habentur in
Artic. Edv. 6.

Where we attribute to the Queens Majesty the chief Government, by which Titles we understand the minds of some dangerous folks to be offended: we give not our Princes the ministering either of Gods Word, or of the Sacraments, the which thing the Injunctions also set forth by Elizabeth our Queen, do most plainly testify: but that only Prerogative which we see to have been given always to all godly Princes in holy Scriptures by God himself, that is, that they should rule all Estates and Degrees, committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the Civil Sword the stubborn and evil doers.

Magistratus civilis est à Deo ordinatus atque probatus, quamobrem illi non solum propter iram, sed etiam propter conscientiam obediendum est, Artic. R. Edv. 6.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men at the commandment of the Magistrate, to wear weapons, and serve in lawful wars.

38. Of Christian Mens Goods which are not common.

The riches and goods of Christians are not common, as touching the right, title and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

39. Of a Christian Mans Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle: so we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophets teaching, in justice, judgment and truth.

R. Edv. 6. Art. 39.

Resurrectio mortuorum nondum est facta.

Resurrectio mortuorum non adhuc facta est, quasi tantum ad animum pertineat, qui per Christi Gratiam à morte peccatorum excitetur, sed extremo die quoad omnes qui obierunt, expectanda est: tunc enim vita defunctis (ut Scripturæ manifestissime testantur) propria corpora, carnes & ossa restituentur, ut homo integer, prout vel recte vel perditè vixerit, juxta sua opera, sive præmia sive poenas reportet. Art. R. Edv. 6.

R. Edv. 6.

R. Edv. 6 Art. 40.

*Defunctorum animæ neque cum corporibus intereunt,
neque otiose dormiunt.*

Qui animas defunctorum prædicant usque ad diem iudicii absque omni sensu dormire, aut illas asserunt una cum corporibus mori & extrema die cum illis excitandas, ab orthodoxa fide, quæ nobis in sacris literis traditur, prorsus dissentiunt.

R. Edv. 6. Art. 41.

Millenarii.

Qui *Millenariorum* fabulam revocare conantur, sacris literis adversantur, & in Judaica deliramenta sese præcipitant.

R. Edv. Art. 42.

Non omnes tandem servandi sunt:

Hic quoque damnatione digni sunt, qui conantur hodie perniciosam opinionem instaurare, quod omnes, quantumvis impii, servandi sunt tandem, cum definito tempore à justitia divina poenas de admissis flagitiis luerunt.

The Ratification.

THis Book of Articles before rehearsed, is again approved and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady Elizabeth, by the Grace of God of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the Hand of the Archbishop and Bishops of the upper House, and by the subscription of the whole Clergy in the nether House in their Convocation, in the year of our Lord 1571. The



The TABLE.

- 1 **O**F Faith in the Trinity.
- 2 **O**F Christ the Son of God.
- 3 **O**F his going down into Hell.
- 4 **O**F his Resurrection.
- 5 **O**F the Holy Ghost.
- 6 **O**F the sufficiency of the Scripture.
- 7 **O**F the Old Testament.
- 8 **O**F the three Creeds.
- 9 **O**F Original Sin.
- 10 **O**F Free-will.
- 11 **O**F Justification.
- 12 **O**F good Works.
- 13 **O**F Works before Justification.
- 14 **O**F Works of Supererogation.
- 15 **O**F Christ alone without Sin.
- 16 **O**F Sin after Baptism.
- 17 **O**F Predestination and Election.
- 18 **O**F obtaining Salvation by Christ.
- 19 **O**F the Church.
- 20 **O**F the Authority of the Church.
- 21 **O**F the Authority of the General Councils.
- 22 **O**F Purgatory.
- 23 **O**F ministering in the Congregation.
- 24 **O**F speaking in the Congregation.
- 25 **O**F

- 25 Of the Sacraments.
 - 26 Of the unworthiness of Ministers.
 - 27 Of Baptism.
 - 28 Of the Lords Supper.
 - 29 Of the wicked which eat not the Body of Christ.
 - 30 Of both kinds.
 - 31 Of Christs one Oblation.
 - 32 Of the Marriage of Priests.
 - 33 Of Excommunicate Persons.
 - 34 Of Traditions of the Church.
 - 35 Of Homilies.
 - 36 Of Consecration of Ministers.
 - 37 Of Civil Magistrates.
 - 38 Of Christian Mens Goods.
 - 39 Of a Christian Mans Oath.
 - 40 Of the Ratification.
-

Anno

Anno primo Regina Eliz. cap. 2.

There shall be Uniformity of Prayer, and Administration of Sacraments.

Where at the death of our late Sovereign Lord King Edward the sixth, there remained one uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rights and Ceremonies in the Church of England, which was set forth in one Book entituled, The Book of Common Prayer and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, authorised by Act of Parliament, holden in the fifth and sixth years of our said late Sovereign Lord King Edward the sixth, entituled, An Act for the Uniformity of Common-Prayer and Administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first year of the reign of our late Sovereign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christs Religion.

Stat. 5. &
6. Ed. 6. 1.

Stat. 1. M.
2.

A Repeal of
the Statute
1. M. 2. and
the Book
of Common
prayer shall
be of effect.

Be it therefore Enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of the Sacraments, Rites and Ceremonies, contained or appointed in or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of St. John Baptist next coming. And that the said Book, with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the Alteration and Additions therein added and appointed by this Estatute, shall stand and be from and after the said Feast of the Nativity of St. John Baptist, in full force and effect, according to the tenour and effect of this Estatute; any thing in the foresaid Estatute of Repeal to the contrary notwithstanding.

And

And be it further Enacted by the Queens Highness, with the assent of the Lords and Commons in this present Parliament assembled, & the authority of the same, That all and singular Ministers in any Cathedral or Parish-Church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the feast of the Nativity of S. John Baptist next coming, be bounden to say and use the Mattens, Even-song, Celebration of the Lords Supper, and Administration of each of the Sacraments, and all the Common and open Prayer, in such order and form as is mentioned in the said Book so authorized by Parliament, in the said 5. and 6. years of the Reign of King Edward the sixth, with one alteration or addition of certain Lessons, to be used on every Sunday in the year, and the form of the Letany altered and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise.

The Book of Common-prayer shall be used 8. Eliz.

The alteration of the Book set forth 5, & 6. Ed. 6. 1.

And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments from and after the feast of the Nativity of S. John Baptist next coming, refuse to use the said Common prayer, or to minister the Sacraments in such Cathedral or Parish-Church, or other places, as he should use to minister the same, in such order or form as they be mentioned and set forth in the said Book, or shall wilfully or obstinately, standing in the same, use any other Rite, Ceremony, Order, form or manner of celebrating the Lords Supper, openly or privily, or Mattens, Even-song, Administration of the Sacraments, or other open Prayers than is mentioned and set forth in the said Book (open Prayer in and throughout this Act is meant that Prayer which is for others to come unto, or hear, either in common Churches, or private Chappels, or Oratories, commonly called the Service of the Church) or shall preach, declare or speak any thing in the derogation or depavation of the said Book, or any thing therein contained, or any part thereof, and shall be thereof lawfully convicted according to the Laws of this Realm by ver-

The forfeiture of those which use any other Service than the Book of Common-prayer.

The penalty for depraving the Book of Common-prayer.

dict of twelve men or by his own confession, or by the notorious evidence of the fact, shall lose and forfeit to the Queens highness her heirs and successors, for his first offence, the profit of all his spiritual Benefices or Promotions coming or arising in one whole year next after his conviction. And also that the person so convicted, shall for the same offence suffer imprisonment for the space of six months without Bail or Mainprize.

The penalty
for the se-
cond
offence.

And if any such person once convicted of any offence concerning the premises, shall after his first conviction escape or offend, and be thereof in form aforesaid lawfully convicted, that then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived, ipso facto, of all his spiritual Promotions, and that it shall be lawful to all Patrons or Donors of all and singular the same spiritual Promotions, or any of them, to present or collate to the same, as though the person or persons so offending were dead.

The penalty
for the
third of-
fence.

And that if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof in form aforesaid lawfully convicted, that then the person so offending, and convicted the third time, shall be deprived, ipso facto, of all his spiritual Promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend, and be convicted in form aforesaid, concerning any of the premises, shall not be Beneficed, nor have any spiritual Promotion, that then the same person so offending and convicted, shall for the first offence suffer Imprisonment during one whole year, next after his said conviction, without Bail or Mainprize.

The penalty
of an offen-
der having
no spiritual
Promotion.

And if any person, not having any spiritual Promotion, after his first conviction, shall escape or offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted, that the same person shall for his second offence suffer Imprisonment during his life.

And it is ordained and enacted by the authority aforesaid, That if any person or persons whatsoever, after the said Feast of the Nativity of St. John Baptist next coming, shall in any Enterludes, Plays, Songs

Songs, Rhymes, or by other open words, Declare or speak any thing in the derogation, depraving or despising of the same Book or of any thing therein contained, or any part thereof, or shall by open fact, deed or by open threatnings, compel or cause, or otherwise procure or maintain any Parson, Vicar, or other Minister, in any Cathedral or Parish Church, or Chappel, or in any other place, to sing or say any common or open prayer, or to minister any Sacrament, otherwise, or in any other manner and form than is mentioned in the said Book, or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral or Parish Church, Chappel, or any other place, to sing or say common and open prayer, or to Minister the Sacraments, or any of them in such manner and form as is mentioned in the said Book: That then every such person being thereof lawfully convicted, in form abovesaid, shall forfeit to the Queen our Sovereign Lady, her heirs and successors, for the first offence an hundred marks.

The forfeiture of them which do any thing, or speak in derogation of the book of Common Prayer. Causing other Prayer to be said or sung, Coke pla. fol. 312. The forfeiture of an hundred Marks for the first offence, Dyer fol. 203, 231. 323.

And if any person or persons being once convicted of any such offence afterwards offend against any of the last recited offences, and shall in form abovesaid be thereof lawfully convicted: That then the same person so offending and convicted, shall for the second offence forfeit to the Queen our Sovereign Lady, her heirs and successors, four hundred marks.

The forfeiture of four hundred Marks for the second offence.

And if any person, after he in form abovesaid shall have been twice convicted of any offence, concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convicted: That then every person so offending and convicted, shall for his third offence forfeit to our Sovereign Lady the Queen, all his Goods and Chattels, and shall suffer Imprisonment during his life.

The forfeiture of the third offence.

And if any person or persons, that for his first offence concerning the premises shall be convicted in form abovesaid, do not pay the sum to be paid by virtue of his conviction, in such manner and form as the same ought to be paid, within six weeks next after his conviction: That then every person so convicted, and

The penalties if the party convicted do not pay his forfeiture within the time limited.

so not paying the same, shall for the same offence in stead of the said sum, suffer imprisonment by the space of six months without Bail or Mainprize.

And if any person or persons, that for his second offence concerning the premises, shall be convicted in form aforesaid, do not pay the said sum, to be paid by vertue of his Conviction and this Statute, in such manner and form as the same ought to be paid, within six weeks next after his said second Conviction, that then every person so convicted, and not so paying the same, shall for the same second offence, in stead of the said sum, suffer imprisonment during twelve Months without Bail or Mainprize.

Every person shall resort to the Church upon the holy days.

And that from and after the said Feast of the Nativity of St. John Baptist next coming, all and every person and persons, inhabiting within this Realm or any other the Queens Majesties Dominions shall diligently and faithfully having no lawful or reasonable excuse to be absent, endeavor themselves to resort to their Parish-Church or Chappel accustomed, or upon reasonable let thereof, to some usual place where Common-prayer and such service of God shall be used, in such time of let upon every Sunday, and other days ordained and used to be kept as holy-days, and then and there to abide orderly and soberly, during the time of the Common-prayer, Preaching, or other service of God, there to be used and ministered, upon pain of punishment by the censures of the Church. And also upon pain that every person offending, shall forfeit for such offence twelve pence, to be levied by the Church-wardens of the Parish where such offence shall be done, to the use of the poor of the same Parish of the goods, lands and tenements of such offender, by way of distress.

The forfeiture for not coming to Church. 32 Eliz. 1.

And for due execution hereof, the Queens most excellent Majesty, the Lords Spiritual, and all the Commons in this present Parliament assembled, do in Gods Name earnestly require and charge all the Archbishops, Bishops and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges that the due and true execution hereof may be had throughout their Dioceses and Charges, as they will answer before God, for such evils and plagues

plagues wherewith Almighty God may justly punish his people, for neglecting this good and whollom Law.

And for their Authority in this behalf, be it further Enacted by the Authority aforesaid, That all and singular the said Archbishops, Bishops, and all other their Officers exercising Ecclesiastical Jurisdiction, as well in place exempt as not exempt, within their Dioceses, shall have full power and Authority by this Act, to reform, correct and punish by Censures of the Church, all and singular persons which shall offend within any their Jurisdictions or Dioceses, after the said Feast of the Nativity of St. John Baptist next coming, against this Act and Statute; any other Law, Statute, Priviledge, Liberty or Provision, heretofore made, had or suffered, to the contrary notwithstanding:

The Ordinary may punish Offenders by the Censures of the Church.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justices of Oyer and Terminer, or Justices of Assize, shall have full power and authority in every of their open and general Sessions, to enquire, hear and determine all and all manner offences that shall be committed or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make Process for the execution of the same, as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

Which Justices may punish their offences.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop, shall or may at all time and times, at his liberty and pleasure, join and associate himself by vertue of this Act, to the said Justices of Oyer and Terminer, or to the said Justices of Assize, at every of the said open and general Sessions to be holden in any place within his Dioceses, for and to the enquiry, hearing and determining of the offences aforesaid.

A Bishop may join with the Justices to enquire of offenders.

Provided also and be it Enacted by the Authority aforesaid, That the Books concerning the said Services, shall at the costs and charges of the Parishioners of every Parish and Cathedral Church, be attained and gotten before the said feast of the Nativity

At whose
charges the
Books of
Common-
prayer
shall be got-
ten.

Within
what time
offenders
be impea-
ched.

Trial of
Peers.

Chief Offi-
cers of Citi-
es and Bo-
roughs shall
enquire of
offenders.

The Ordi-
naries Ju-
risdiction in
their cases.

bity of St. John Baptist next following; and that all such Parishes and Cathedral Churches, or other places where the said Books shall be attained and gotten before the said feast of the Nativity of St. John Baptist, shall within three Weeks next after the said Books so attained and gotten, use the said Service, and put the same in use according to this Act.

And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested, of, or for any of the offences abovementioned, hereafter to be committed or done contrary to this Act, unless he or they so offending be thereof Indicted at the next General Session to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any offence committed or done contrary to the tenour of this Act.

Provided always and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence abovementioned, shall be tried by their Peers.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, that the Mayor of London, and all the Mayors, Bayliffs, and other head Officers, of all and singular Cities, Boroughs, and Towns Corporate within this Realm, Wales, and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full power and authority by vertue of this Act, to enquire, hear and determine the offences abovesaid, and every of them, yearly within fifteen days after Easter, and St. Michael the Archangel, in like manner and form as Justices of Assize, and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops and Bishops, and every of their Chancellours, Commissaries, Archdeacons, and other Ordinaries having any peculiar Ecclesiastical Jurisdiction shall have full power any authority by vertue of this Act, as well to enquire in their Visitation, and elsewhere within their Jurisdiction at any other time and place, to take accusations and informations of all and every the things abovementioned

tioned, Done, committed, or perpetrated within the limits of their Jurisdictions and Authority, and to punish the same by Admonition, Excommunication, Sequestration or Depriuation, and other Censures and Process in like form as heretofore hath been used in like cases by the Queens Ecclesiastical Laws.

Provided always and be it Enacted, That whatsoever persons offending in the premises, shall for their offences, first receive a punishment of the Ordinary, having a Testimonial thereof under the said Ordinaries Seal, shall not for the same offence afterwards be convicted before the Justices: And likewise receiving for the said first offence, punishment by the Justices, shall not for the same offence afterwards receive punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

None shall be punished above once for one offence.

Provided always and be it Enacted, That such Ornaments of the Church, and of the Ministers thereof, shall be retained and be in use, as was in this Church of England, by Authority of Parliament, in the second year of the Reign of King Edward the sixth, until other order shall be therein taken by the Authority of the Queens Majesty, with the advice of her Commissioners appointed and authorized under the Great Seal of England for causes Ecclesiastical, or of the Metropolitan of this Realm.

Ornaments of the Church and Ministers.

And also, that if there shall happen any contempt or irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Book, the Queens Majesty may by the like advice of the said Commissioners or Metropolitan, ordain and publish such farther Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes and Ordinances wherein or whereby any other Service, Administration of Sacraments, or Common-prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions or Countries, shall from henceforth be utterly void and of none effect,

All Laws and Ordinances made for other service, shall be void.

Coke pla fol. 352.

A Clause, *Anno 8. Eliz. cap. 1.*

A Confirmation of the Stat. of 2 Eliz. 1. touching the Book of Common-prayer, and Administration of the Sacraments.

Wherefore, for the plain Declaration of all the premises, and to the intent that the same may the better be known to every of the Queens Majesties Subjects, whereby such evil speech, as heretofore hath been used against the high state of Prelacy, may hereafter cease; Be it now declared and enacted by the Authority of this present Parliament, That the said Act and Statute made in the first year of the Reign of our said Sovereign Lady the Queens Majesty, whereby the said Book of Common-prayer, and the Administration of Sacraments, with other Rites and Ceremonies, is authorized and allowed to be used, shall stand & remain good and perfect to all respects and purposes: And that such order and form for the Consecrating of Archbishops and Bishops, and for the making of Priests, Deacons, and Ministers, as was set forth in the time of the said late King Edward the sixth and authorized by Parliament in the fifth and sixth years of the said late King, shall stand and be in full force and effect, and shall from henceforth be used and observed in all places within this Realm, and other the Queens Majesties Dominions and Countries.

A Confirmation of the Stat. of 1. & 6. Ed. 6. 1. touching the form of consecrating of Archbishops, &c.

Anno 13. Eliz. cap. 12. Reformation of Disorders in the Ministers of the Church, &c.

That the Churches of the Queens Majesties Dominions, may be served with Pastors of sound Religion, be it Enacted by the Authority of this present Parliament, that every person under the degree of a Bishop, which doth or shall pretend to be a Priest, or Minister of Gods holy Word and Sacraments, by reason of any other form of Institution, Consecration, or ordering, than the form set forth by Parliament in the time of the late King of most worthy memory, King Edward the sixth, or now used in the Reign of our most gracious Sovereign Lady, before the Feast of the Nativity of Christ next following, shall in the presence of the Bishop or Guardian of the Spiritualities of some one Diocess where he hath or shall have Ecclesiastical Living, declare his assent, and subscribe to all the Articles of Religion, which only concern the Confession of the true Christian Faith, and the Doctrine of the Sacraments, com-

3 Ed. 6. 12.
5 Ed. 6. 1.
Dyer f.
377.

comprised in a Book imprinted, entitled Articles; where, upon it was agreed by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the year of our Lord 1562, according to the computation of the Church of England, for the avoiding of the diversities of Opinions, and for the establishing of consent touching true Religion, put forth by the Queens Authority; and shall bring from such Bishop or Guardian of Spiritualities, in writing, under his Seal authentick, a testimonial or such assent and subscription, & openly on some Sunday in the time of some publick Service afternoon, in every Church where by reason of any Ecclesiastical living he ought to attend, read both the said testimonial, and the said Articles, upon pain that every such person which shall not before the said Feast do as is appointed, shall be (ipso facto) deprived, and all his Ecclesiastical promotions shall be void, as if he were then naturally dead.

Every Ecclesiastical person shall subscribe to the Articles touching the Confession of the Faith, and declare his assent thereunto.

Reading of the Articles and Testimonial.

The penalty of maintaining of Doctrine against the Articles.

And that if any person Ecclesiastical, or which shall have Ecclesiastical Livings, shall advisedly maintain or affirm any Doctrine directly contrary or repugnant to any of the said Articles, and being convented before the Bishop of the Diocess, or the Ordinary, or before the Queens Highness Commissioners in causes Ecclesiastical shall persist therein, or not revoke his error, or after such revocation oftsoons affirm such untrue Doctrine, such maintaining or affirming, and persisting, or such oftsoon affirming, shall be just cause to deprive such person of his Ecclesiastical Promotions: And it shall be lawful to the Bishop of the Diocess, or to the Ordinary, or the said Commissioners, to deprive such persons so persisting, or lawfully convicted of such oftsoons affirming, and upon such sentence or deprivation pronounced, he shall be indeed deprived.

Several things required in him which shall be admitted to a Benefice.

And that no person shall hereafter be admitted to any Benefice with Cure, except he then be of the age of 23 years at the least, and a Deacon, shall first have subscribed the said Articles in presence of the Ordinary, and publickly read the same in the Parish-Church of that Benefice, with declaration of his unfeigned assent to the same. And that every person after the end of this Session of Parliament to be admitted to a Benefice with Cure, except that within two Months

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after

after his Induction, he do publickly read the said Articles in the same Church whereof he shall have Cure, in the time of Common-prayer there, with declaration of his unfeigned assent thereto, and be admitted to minister the Sacraments within one year after his Induction, if he be not so admitted before, shall be upon every such default, ipso facto, immediately deprived.

And that no person now permitted by any dispensation, or otherwise, shall retain any Benefice with Cure, being under the age of 21 years, or not being Deacon at the least, or which shall not be admitted, as is aforesaid, within one year next after the making of this Act, or within six Months after he shall accomplish the age of 24 years, on pain that such his dispensation shall be meerly void.

The Age of
a Minister or
Preacher,
and his testi-
monial.

And that none shall be made Minister, or admitted to preach or administer the Sacraments, being under the age of 24 years, nor unless he first bring to the Bishop of that Diocess from men known to the Bishop to be of sound Religion, a testimonial both of his honest life, and of his professing the Doctrine expressed in the said Articles; nor unless he be able to answer and tender to the Ordinary an account of his faith in Latine, according to the said Articles, or have special gift and ability to be a Preacher: nor shall be admitted to the Order of Deacon or Ministry, unless he shall first subscribe to the said Articles.

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And that none hereafter shall be admitted to any Benefice with Cure, of or above the value of thirty pounds yearly in the Queens Books, unless he shall then be a Batchelour of Divinity, or Preacher lawfully allowed by some Bishop within this Realm, or by one of the Universities of Cambridge or Oxford.

All Admissi-
ons, Inducti-
ons, Tolerati-
ons.
No Lapse
upon depri-
vation but
after notice.
Dyer fo.

And that all Admissions to Benefices, Institutions, and Inductions to be made of any person contrary to the form or any Provision of this Act, and all tolerations, dispensations, qualifications, and licences whatsoever to be made to the contrary hereof, shall be meerly void in Law, as if they never were.

77. 346.
369. Cok.
li. 6. fol 9.

Provided always, That no title to confer or present by a Lapse, shall accrue upon any deprivation, ipso facto, but after six months notice of such deprivation given by the Ordinary to the Patron.

Ad.

ADVERTISEMENTS

Partly for the due Order in the
Publick Administration
OF THE
HOLY Sacraments,

And partly for the
Apparel of all Persons Ecclesiastical,

By virtue of the Queens Majesties Letters commanding
the same, the 25th day of *January*, in the seventh year
of the Reign of our Sovereign Lady *ELIZABETH*,
by the Grace of God, of *England, France and Ireland*
Queen, Defender of the Faith, &c.



L O N D O N :

Printed for *Blanch Pawlet*, at the *Bible in Chancery-*
Lane near *Fleetstreet*. MDCLXXXIV.

The PREFACE

THE Queens Majesty of her godly Zeal calling to remembrance how necessary it is to the advancement of Gods glory, and to the establishment of Christs pure Religion, for all her loving Subjects, especially the state Ecclesiastical, to knit together in one perfect unity of Doctrine, and to be conjoyned in one Uniformity of Rites and manners in the ministration of Gods holy Word, in open prayer and ministration of Sacraments, as also to be of one decent behaviour in their outward apparel, to be known partly by their distinct habits to be of that vocation, (who should be revered the rather in their offices as Ministers of the holy things whereto they be called) hath by her Letters directed unto the Archbishop of *Canterbury*, and Metropolitan, required, enjoined, and straightly charged, that with assistance and conferences had with other Bishops, namely such as be in commission for causes Ecclesiastical, some orders might be taken, whereby all diversities and varieties among them of the Clergy and the people, (as breeding nothing but contention, offence, and breach of common charity, and be against the Laws, good Usage and Ordinances of the Realm) might be reformed and repressed, and brought to one manner of Uniformity throughout the whole Realm, that the people may thereby quietly honour and serve Almighty God in truth, concord, unity, peace, and quietness, as by her Majesties said Letters more at large doth appear. Whereupon by diligent conference and communication in the same, and at last by assent and consent of the persons aforesaid, these Orders and Rules ensuing have been thought meet and convenient to be used and followed: not yet prescribing these Rules as Laws equivalent with the Eternal Word of God, and as of necessity to bind the Consciences of her Subjects in the nature of them considered in themselves: Or as they should add any efficacy, or more holiness to the vertue of publick prayer, & to the Sacraments, but as temporal orders meer Ecclesiastical, without any vain superstition, and as rules in some part of Discipline concerning decency, distinction and order for the time.

Articles for Doctrine and Preaching.

First, That all they which shall be admitted to Preach; shall be diligently examined for their conformity in unity of doctrine, established by publick authority; and admonished to use sobriety and discretion in teaching the people, namely in matters of controvertise, and to consider the gravity of their office, and to foresee wth diligence the matters which they will speak, to utter them to the edification of the audience.

Item, That they set out in their preaching the reverent estimation of the holy Sacraments of Baptism and the Lords Supper, exciting the people to the often and devout receiving of the holy Communion of the Body and Blood of Christ, in such form as is already prescribed in the Book of Common-prayer, and as it is further declared in an Homily concerning the virtue and efficacy of the said Sacraments.

Item, That they move the people to all obedience, as well in obseruation of the orders appointed in the Book of common service, as in the Queens Majesties Injunctions; as also of all other civil duties due for Subjects to do.

Item, That all Licenses for Preaching, granted out by the Archbishops and Bishops within the Province of Canterbury, bearing date before the first day of March 1564. be void and of none effect; and nevertheless all such as shall be thought meet for the office, to be admitted again without difficulty or charge, paying no more but iv. pence for the Writing, Parchment and Wax.

Item, If any Preacher or Parson, Vicar or Curate so licensed shall fortune to preach any matter tending to dissention, or to the derogation of the Religion and Doctrine received, that the bearers denounce the same to the Ordinaries, or the next Bishop of the same place; but no man openly to contrary or to impugn the same speech so disorderly uttered, whereby may grow offence and disquiet of the people, but shall be convinced and reprobated.

proved by the Ordinary after such agreeable order, as shall be seen to him according to the gravity of the offence. And that it be presented within one month after the words spoken.

Item, That they use not to exact or receive unreasonable rewards or stipends of the poor Pastors, coming to their Cures to preach, whereby they might be noted as followers of filthy lucre, rather than use the office of preaching of charity and good zeal, to the salvation of mens souls.

Item, If the Parson be able, he shall preach in his own person every three months, or else shall preach by another, so that his absence be approved by the Ordinary of the Diocess in respect of sickness, service, or study at the University. Nevertheless, yet for want of able Preachers and Parsons, to tolerate them without penalty, so that they preach in their own persons, or by a learned Substitute, once in every three months of the year.

Articles for Administration of Prayer and Sacraments.

First, That the Common-prayer be said or sung decently and distinctly, in such place as the Ordinary shall think meet for the largeness and straightness of the Church and Quire, so that the people may be most edified.

Item, That no Parson or Curate not admitted by the Bishop of the Diocess to preach, do expound in his own Cure or otherwise, any Scripture or matter of Doctrine, or by the way of Exhortation, but only study to read gravely and aptly, without any glossing of the same, or any additions, the Homilies already set out, or other such necessary Doctrine as is or shall be prescribed for the quiet instruction and edification of the people.

Item, That in Cathedral Churches and Colledges the holy Communion be ministered upon the first or second Sunday of every month at the least. So that both Dean, Prebendaries, Priests and Clerks do receive; all other at discretion of the foundation, do receive four times in the year at the least.

Item, In the ministration of the holy Communion in Cathedral

Dyal and Collegiate Churches, the principal Minister shall wear a Cope, with Gospeller and Epistoler agreeably, and at all other prayers to be said at that Communion-Table, to use no Copes but Surplices.

Item, That the Dean and Prebendaries wear a Surplice with a Silk Hood in the Quire; and when they preach to wear their Hood.

Item, That every Minister saying any publick prayers, or ministering the Sacraments or other Rites of the Church, shall wear a comely Surplice with Sleeves, to be provided at the charges of the Parish; and that the Parish provide a decent Table standing on a frame for the Communion-table.

Item, They shall decently cover with a Carpet, Silk, or other decent covering, and with a fair Linnen Cloth at the time of ministration, the Communion-Table, and to set the Ten Commandments upon the East Wall ober the said Table.

Item, That all Communicants do receive kneeling, and as is appointed by the Laws of the Realm, and the Queens Majesties Injunctions.

Item, That the Font be not removed, nor that the Curate do Baptize in Parish-Churches in Basons; nor in any other form than is already prescribed, without charging the Parent to be present or absent at the Chriskning of his Child, although the Parent may be present or absent, but not to answer as Godfather for his Child.

Item, That no Child be admitted to answer as Godfather or Godmother, except the Child hath received the Communion.

Item, That there be none other holy-days observed besides the Sundays, but only such as be set out for holy-days, as in the Statute Anno quinto & sexto Edwardi sexti, and in the new Kalender authorized by the Queens Majesty.

Item, That when any Christian Body is in passing, that the Bell be tolled, and that the Curate be specially called for to comfort the sick person: and after the time of his passing, to ring no more but one short Peal; and one before the Burial, and another short Peal after the Burial.

Item,

Item, That on Sundays there be no Shops open, nor Artificers commonly going about their affairs worldly. And that in all Fairs and common Markets, falling upon the Sunday, there be no shewing of any Wares before the Service be done.

Item, That in the Rogation-days of Procession they sing or say in English, the two Psalms beginning Benedic anima mea, &c. with the Letany and Suffrages thereunto, with one Homily of Thanksgiving to God, already devised and divided into four parts, without addition of any superstitious Ceremonies heretofore used.

Articles for certain Orders in Ecclesiastical Policy.

First, against the day of giving Orders appointed, the Bishop shall give open monitions to all men to except against such as they know not to be worthy, either for life or conversation. And there to give notice, that none shall sue for Orders, but within their own Dioceses, where they were born, or had their long time of dwelling, except such as shall be of degree in the Universities.

Item, That young Priests or Ministers made or to be made, be so instructed that they be able to make apt answers concerning the form of the Catechism prescribed.

Item, That no Curate or Minister be permitted to serve without examination and admission of the Ordinary or his Deputy, in writing, having respect to the greatness of the Cure, and the meetness of the party; and that the said Ministers if they remove from one Diocese to another, be by no means admitted to serve, without testimony of the Diocesan from whence they come, in writing, of their honesty and ability.

Item, That the Bishop do call home once in the year any Prebendary in his Church, or Benefices in the Dioceses which study at the Universities, to know how he profiteth in Learning: and that he be not suffered to be a serving or waiting man dissolutely.

Item, That at the Archdeacons Visitation, the Archdeacon shall

shall appoint the Curate to certain Texts of the New Testament, to be con'd without Book. And at the next Synod to exact a rehearsal of them.

Item, That the Church-wardens once in the quarter, declare by their Curates in Bills subscribed with their hands to the Ordinary, or to the next Officer under him, who they be which will not readily pay their penalties for not coming to Gods Divine Service accordingly.

Item, That the Ordinaries do use good diligent examination, to foresee all Simoniackal pacts or covenants with the Patrons or Presenters for the spoil of their Glebe, Tythes or Banck-houses.

Item, That no persons be suffered to marry within the Levitical degrees mentioned in a Table set forth by the Archbishop of Canterbury in that behalf, An. Dom. 1563. and if any such be, to be separated by order of Law.

Articles for outward Apparel of Persons Ecclesiastical.

First, That all Archbishops and Bishops do use and continue their accustomed Apparel.

Item, That all Deans of Cathedral Churches, Masters of Colledges, Archdeacons, and other Dignities in Cathedral Churches; Doctors, Bachelors of Divinity and Law, habing Ecclesiastical Living, shall wear in their common Apparel abroad, a side Gown with Sleeves straight at the hand, without any cuts in the same. And that also without any falling cape, and to wear rippets of Sarcenet, as is lawful for them by that Act of Parliament, Anno 24 Henrici octavi.

Item, That all Doctors of Physick, or of any other faculty, habing any Living Ecclesiastical, or any other that may depend by the Church one hundred marks, so to be esteemed by the Fruits or Tenths of their Promotions; and all Prebendaries whose Promotions be valued at Twenty Pounds or upward, wear the like Apparel.

Item, That they, and all Ecclesiastical persons, or other,
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habing any Ecclesiastical Libing, do wear the Cap appointed by the Injunctions. And they to wear no Hats but in their journeying.

Item, That they in their journeying do wear their Cloaks with sleeves put on, and like in fashion to their Gowns, without gards, welts or curs.

Item, That in their private Houses and Studies, they use their own liberty of comely Apparel.

Item, That all inferiour Ecclesiastical Persons shall wear long Gowns of the fashion aforesaid, and Caps as afoze is prescribed.

Item, That all pooze Parsons, Vicars and Curates do endeavour themselves to conform their Apparel in like sort, so soon, and as conveniently as their ability will serbe to the same. Provided that their ability be judged by the Bishop of the Diocess. And if their ability will not suffer to buy them long Gowns of the form afoze prescribed, that then they shall wear their short Gowns, agreeable to the form before expressed.

Item, That all such persons as have been or be Ecclesiastical, and serbe not the Ministry, or have not accepted or shall refuse to accept the Oath of Obedience to the Queens Majesty, do from henceforth abroad wear none of the said Apparel of the form and fashion aforesaid, but to go as meer lay-men, till they be reconciled to Obedience: and who shall obstinately refuse to do the same, that they be presented by the Ordinary to the Commissioners in causes Ecclesiastical, and by them to be reformed accordingly.

Protestations to be made, promised and subscribed by them that shall hereafter be admitted to any Office, Room or Cure in any Church, or other place Ecclesiastical.

INprimis, I shall not preach, or publickly interpret, but only read that which is appointed by publick Authority, without special license of the Bishop under his Seal.

I shall read the Service appointed plainly, distinctly and audibly, that all the People may hear and understand.

I shall keep the Register-Book according to the Queens Majesties Injunctions.

I shall use sobriety in Apparel, and specially in the Church at common prayers, according to order appointed.

I shall move the Parishioners to quiet and concord, and not give them cause of offence, and shall help to reconcile them which be at variance to my uttermost power.

I shall read daily at the least one Chapter of the Old Testament, and another of the New, with good advisement, to the increase of my knowledge.

I do also faithfully promise in my person, to use and exercise my office and place to the honour of God, to the quiet of the Queens Subjects within my charge, in truth, concord and unity. And also to observe, keep and maintain such order and uniformity in all external Policy, Rites and Ceremonies of the Church, as by the Lawes, good Usages and Orders are already well provided and established.

I shall not openly intermeddle with any Artificers Occupations, as covetously to seek a gain thereby, having in Ecclesiastical Living to the sum of Twenty Nobles, or above, by year.

Agreed upon and subscribed by

Matthæus Cantuariensis,	} Commissioners in Causes Ecclesiastical.
Edmondus Londoniensis,	
Richardus Eliensis,	
Edmondus Roffensis.	

Robertus Wintoniensis,
Nicholas Lincolnensis,

With others.

The Oaths of *Allegiance*, *Supremacy*, and *Canonical Obedience*.

The Oath of *Allegiance*.

I *A. B.* Do truly and sincerely acknowledge, profess, testify and declare in my Conscience before God and the World, That our Sovereign Lord King *CHARLES* is lawful and rightful King of this Realm, and of all other his Majesties Dominions and Countries : And that the Pope, neither of himself, nor by any Authority of the Church or See of *Rome*, or by any other means with any other, hath any Power or Authority to depose the King, or to dispose any of his Majesties Kingdoms or Dominions, or to authorize any Foreign Prince to invade or annoy him or his Countries, or to discharge any of his Subjects of their Allegiance and Obedience to his Majesty, or to give license or leave to any of them to bear Arms, raise Tumults, or to offer any violence or hurt to his Majesties Royal Person, State or Government, or to any of his Majesties Subjects within his Majesties Dominions.

Also I do swear from my heart, that notwithstanding any Declaration or sentence of Excommunication or Deprivation made or granted, or to be made or granted by the Pope or his Successors, or by any Authority derived or pretended to be derived from him or his See, against the said King, his Heirs or Successors, or any Absolution of the said Subjects from their Obedience ; I will bare faith and true Allegiance to his Majesty, his Heirs and Successors, and him and them will defend to the uttermost of my power, against all Conspiracies and attempts whatsoever which shall be made against his or their Persons, their Crown and Dignity, by reason or colour of any such Sentence or Declaration, or otherwise ; and will do my best endeavour to disclose and make known unto his Majesty, his Heirs and

and Successours, all Treasons and Traiterous Conspiracies which I shall know or hear of, to be against him or any of them.

And I do further swear, That I do from my heart abhor, detest and abjure, as impious and heretical, this damnable Doctrine and Position, that Princes which be excommunicated or deprived by the Pope, may be deposed or murdered by their Subjects, or any other whatsoever.

And I do believe, and in Conscience am resolved, That neither the Pope, nor any person whatsoever hath power to absolve me of this Oath, or any part thereof which I acknowledge by good and full Authority to be lawfully administred unto me, and do renounce all Pardons and Dispensations to the contrary. And all these things I do plainly and sincerely acknowledge, and swear according to these express words by me spoken, and according to the plain and common sense and understanding of the same words, without any equivocation or mental evasion, or secret reservation whatsoever: And I do make this Recognition and acknowledgment heartily, willingly and truly, upon the true faith of a Christian. *So help me God, &c.*

The Oath of Supremacy.

I A. B. Do utterly testifie and declare in my conscience, That the Kings Highness is the only supreme Governor of this Realm, and of all other his Highness Dominions and Countries, as well in all Spiritual or Ecclesiastical things or causes, as Temporal: And that no Foreign Prince, Person, Prelate, State or Potentate, hath or ought to have any Jurisdiction, Power, Superiority, Pre-eminence or Authority Ecclesiastical or Spiritual within this Realm: And therefore I do utterly renounce and forsake all Foreign Jurisdctions, Powers, Superiorities and Authorities, and do promise from henceforth I shall bear faith and true Allegiance to the Kings Highness, his Heirs and lawful Successours, and to my power shall assist and defend all Jurisdctions, Priviledges, Pre-eminences and Authorities granted, or belonging to the Kings Highness, his Heirs and Successours, or
united

united and annexed to the Imperial Crown of this Realm. *So help me God and the Contents of this Book.*

The Oath of *Simony*.

I A. B. Do swear that I have made no Simonical payment, contract, or promise directly or indirectly by my self, or by any other to my knowledge, or with my consent, to any person or persons whatsoever for or concerning the procuring or obtaining of the R. or V. of A. in the Diocese of London. Nor will at any time hereafter perform or satisfy any such kind of payment, contract or promise made by any other without my knowledge or consent. *So help me God through Jesus Christ.*

Juramentum de Canonica Obedientia.

EGo A. B. juro quod præstabo veram & Canonicam Obedientiam Episcopo Londinensi ejusque successoribus in omnibus Licitis & honestis. *Sic me Deus adjuvet.*

Juramentum de continuâ Residentiâ in Vicariâ.

EGo A. B. juro quod ero residens in Vicariâ meâ nisi aliter dispensatum fuerit à Diocesano meo.

By the King.

A Proclamation declaring that the Proceedings of his Majesties Ecclesiastical Courts and Ministers, are according to the Laws of the Realm.

WHereas in some of the Libellous Books and Pamphlets lately published, the most Reverend Father in God, the Lord Archbishop and Bishops of this Realm, are said to have usurped upon his Majesties Prerogative Royal, and to have proceeded

ceeded in the high Commission and other Ecclesiastical Courts, contrary to the Laws and Statutes of this Realm ; It was ordered by his Majesties high Court of Star-Chamber, the twelfth day of *June* last, that the opinion of the two Lords chief Justices, the Lord chief Baron, and the rest of the Judges and Barons, should be had and certified in those particulars, *viz.* Whether Proccesses may not issue out of the Ecclesiastical Courts in the Name of the Bishops? Whether a Patent under the great Seal be necessary for the keeping of the Ecclesiastical Courts, and enabling Citations, Suspensions, Excommunications, and other censures of the Church? And whether Citations ought to be in the Kings Name, and under his Seal of Arms, and the like for Institutions and Inductions to Benefices, and Correction of Ecclesiastical offences? Whether Bishops, Arch-Deacons and other Ecclesiastical persons may or ought to keep any Visitation at any time unless they have expresse Commission or Patent under the great Seal of *England* to do it, and that as his Majesties Visitors only, and in his name and right alone?

Whereupon his Majesties said Judges having taken the same into their serious consideration, did unanimously concur and agree in opinion, and the first day of *July* last certified under their hands as followeth, That Proccesses may issue out of the Ecclesiastical Courts in the name of the Bishops ; and that a Patent under the great Seal is not necessary for the keeping of the said Ecclesiastical Courts, or for enabling of Citations, Suspensions, Excommunications, and other censures of the Church ; And that it is not necessary that Summons, Citations, or other Proccesses Ecclesiastical in the said Courts, or Institutions, or Inductions to Benefices, or correction of Ecclesiastical offences by censure in those Courts, be in the Kings name, or with the style of the King, or under the Kings Seal, or that their Seals of office have in them the Kings Arms ; And that the Statute of *Primo Edwardi sexti, cap. secundo*, which enacted the contrary, is not now in force : And that the Bishops, Arch-Deacons and other Ecclesiastical persons, may keep their Visitations as usually they have done, without Commission under the great Seal of *England*
fo

so to do: Which Opinions and Resolutions being declared under the hands of all his Majesties said Judges, and so certified into his Court of Star-chamber, were there recorded. And it was by that Court further ordered the fourth day of the said month of *July*, that the said Certificate should be enrolled in all other his Majesties Courts at *Westminster*, and in the High Commission, and other Ecclesiastical Courts, for the satisfaction of all men; that the proceedings in the High Commission and other Ecclesiastical Courts, are agreeable to the Laws and Statutes of the Realm.

And his Royal Majesty hath thought fit, with advice of his Council, that a publick Declaration of these the Opinions and Resolutions of his Reverend and Learned Judges, being agreeable to the Judgment and Resolutions of former times, should be made known to all his Subjects, as well to vindicate the legal proceedings of his Ecclesiastical Courts and Ministers, from the unjust and scandalous imputation of invading or entrenching on his Royal Prerogative, as to settle the minds and stop the mouths of all unquiet spirits, that for the future they presume not to censure his Ecclesiastical Courts or Ministers in these their just and warrantable proceedings: And hereof his Majesty admonisheth all his Subjects to take warning, and as they shall answer the contrary at their perils.

Given at the Court at *Lyndhurst*, the 18 day of *August*, in the 13 year of his Majesties Reign.

God Save the KING.

THE
FORM and MANNER
OF
Making and Consecrating
Bishops, Priests and Deacons,
According to the Appointment of the
CHURCH
OF
ENGLAND.



L O N D O N :

Printed for *Blanch Pawlet*, at the *Bible in Chancery-*
Lane near *Fleetstreet*. MDCLXXXIV.

The P R E F A C E.

IT is evident unto all Men, diligently reading holy Scripture, and ancient Authors, that from the Apostles time, there hath been these Orders of Ministers in Christs Church, Bishops, Priests and Deacons; which Offices were evermore had in such reverent estimation, that no Man by his own private authority might presume to execute any of them, except he were first called, tried, examined and known to have such qualities, as were requisite for the same, and also by publick prayer, with imposition of hand, approved and admitted thereunto. And therefore, to the intent these Orders should be continued, and reverently used and esteemed in this Church of *England*, it is requisite that no Man (not being at this present Bishop, Priest nor Deacon) shall execute any of them, except he be called, tried, examined, and admitted, according to the form hereafter following. And none shall be admitted a Deacon, except he be twenty one years of age at the least. And every Man which is to be admitted a Priest, shall be full four and twenty years old. And every Man which is to be consecrated a Bishop, shall be fully thirty years of age. And the Bishop knowing either by himself, or by sufficient testimony, any person to be a Man of virtuous Conversation, and without crime, and after examination and trial finding him learned in the Latine Tongue, and sufficiently instructed in holy Scripture, may upon a Sunday or Holy-day, in the face of the Church, admit him a Deacon in such manner and form as hereafter followeth.



The Form and Manner of Ordering DEACONS.

First, When the day appointed by the Bishop is come, there shall be an Exhortation, declaring the Duty and Office of such as come to be admitted Ministers, how necessary such Orders are in the Church of Christ, and also how the People ought to esteem them in their Vocation.

After the Exhortation ended, the Archdeacon or his Deputy shall present such as shall come to the Bishop to be admitted, saying these words:

Reverend Father in God, I present unto you these persons present to be admitted Deacons.

The Bishop.

Take heed that the persons whom ye present unto us, be apt and meet for their Learning and godly Conversation, to exercise their Ministry duly, to the honour of God, and edifying of his Church.

The Archdeacon shall answer,

I have enquired of them, and also examined them, and think them so to be.

And the Bishop shall say unto the People,

Brethren, if there be any of you who knoweth any impediment or notable crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to the same, let him come forth in the Name of God, and shew what the crime or impediment is.

U 2

And,

And if any great crime or impediment be objected, the Bishop shall surcease from Ordering that Person, until such time as the Party accused shall try himself clear of that crime.

Then the Bishop commending such as shall be found meet to be Ordered to the Prayers of the Congregation, with the Clerks and People present, shall say or sing the Litany, as followeth, with the Prayers.

The Litany and Suffrages.

O God the Father of Heaven : have mercy upon us miserable sinners.

O God the Father of Heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the World : have mercy upon us miserable sinners.

O God the Son, Redeemer of the World : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sins : Spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious Blood, and be not angry with us for ever.

Spare us good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the Devil, from thy wrath, and from everlasting damnation. Good Lord deliver us. From

From all blindnes of heart, from pride, vain-gloze and hypocrisie, from envy, hatred and malice, and all uncharitableness.

Good Lord deliver us.

From fornication and all other deadly sin, and from all the deceits of the World, the Flesh and the Devil.

Good Lord deliver us.

From lightning and tempest, from plague, pestilence and famine, from battle, and murder, and from sudden death.

Good Lord deliver us.

From all sedition and pryvy conspiracy, from all false doctrine and heresie, from hardness of heart, and contempt of thy Word and Commandment.

Good Lord deliver us.

By the mystery of thy holy Incarnation, by thy holy Nativity and Circumcision, by thy Baptism, Fasting and Temptation.

Good Lord deliver us.

By thy Agony and bloody Sweat, by thy Cross and Passion, by thy precious Death and Burial, by thy glorious Resurrection and Ascension, and by the coming of the Holy Ghost.

Good Lord deliver us.

In all time of our Tribulation, in all time of our Wealth, in the hour of Death, and in the day of Judgment.

Good Lord deliver us.

We sinners do beseech thee to hear us, (O Lord God) and that it may please thee to rule and govern thy holy Church universally in the right way.

We beseech thee to hear us good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant CHARLES, our most gracious King and Governor.

We beseech thee to hear us good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and gloze.

We beseech thee to hear us good Lord.

That

That it may please thee to be his Defender and Keeper, giving him the Victory over all his Enemies.

We beseech thee to hear us good Lord.

That it may please thee to bless and preserve our gracious Queen Catherine, James Duke of York, and the rest of the Royal Progeny.

We beseech thee to hear us good Lord.

That it may please thee to illuminate all Bishops, Pastors, and Ministers of the Church, with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly.

We beseech thee to hear us good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom and understanding.

We beseech thee to hear us good Lord.

That it may please thee to bless and keep all the Magistrates, giving them grace to execute Justice, and to maintain Truth.

We beseech thee to hear us good Lord.

That it may please thee to bless and keep all thy people.

We beseech thee to hear us good Lord.

That it may please thee to give to all Nations Unity, Peace and Concord.

We beseech thee to hear us good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy Commandments.

We beseech thee to hear us good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear us good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived.

We beseech thee to hear us good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

We beseech thee to hear us good Lord.

That

That it may please thee to succour, help and comfort all that be in danger, necessity and tribulation.

We beseech thee to hear us good Lord.

That it may please thee to preserve all that travel by Land or by Water, all Women labouring of Child, all sick persons and young children, and to shew thy pity upon all prisoners and captives.

We beseech thee to hear us good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that be desolate and oppressed.

We beseech thee to hear us good Lord.

That it may please thee to have mercy upon all men.

We beseech thee to hear us good Lord.

That it may please thee to forgive our Enemies, Persecuters and Slanderers, and to turn their hearts.

We beseech thee to hear us good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee to hear us good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word.

We beseech thee to hear us good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world.

Grant us thy peace.

O Lamb of God, that takest away the sins of the world.

Have mercy upon us.

O Christ hear us.

O Christ hear us.

Lord have mercy upon us.

Lord have mercy upon us.

Christ have mercy upon us.

Christ have mercy upon us.

Lord

Lord have mercy upon us.

Lord have mercy upon us.

Our Father which art in Heaben, &c.

And lead us not into temptation.

But deliver us from evil. Amen.

The Versicle.

O Lord deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

¶ Let us pray.

O God merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us, and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord arise, help us, and deliver us for thy Names sake.

O God, we have heard with our ears, and our Fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord arise, help us, and deliver us for thine Honour.

Glozy be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

From our Enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David have mercy upon us.

Both

Both now and ever bouchsafe to hear us, O Christ.
Graciously hear us, O Christ, graciously hear us, O Lord Christ.

The Versicle.

O Lord, let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Names sake turn from us all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

Almighty God, which hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

¶ Then shall be said also this that followeth.

Almighty God, which by thy divine Providence hast appointed divers Orders of Ministers in the Church, and didst inspire thine holy Apostles to chuse unto this Order of Deacons, the first Martyr St. Stephen with other: mercifully behold these thy Servants now called to the like Office and Administration, replenish them so with the truth of thy Doctrine, and innocency of life, that both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and profit of the Congregation, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. Amen.

X

Then

Then shall be sung or said the Communion of the day, saving the Epistle shall be read out of Timothy, as followeth.

Likewise must the Ministers be honest, not double-tongued, not given unto much wine, neither greedy of filthy lucre, but holding the mystery of the faith with a pure conscience: and let them first be proved, and then let them minister, so that no man be able to reprove them. Even so must their wives be honest, not evil speakers, but sober, and faithful in all things. Let the Deacons be the husbands of one wife, and such as rule their children well, and their own households: for they that minister well, get themselves a good degree, and a great liberty in the faith which is in Christ Iesu.

These things write I unto thee, trusting to come shortly unto thee: but and if I tarry long, that then thou mayst yet have knowledge how thou oughtest to behave thy self in the house of God, which is the congregation of the living God, the pillar and ground of truth. And without doubt, great is that mystery of godliness, God was shewed in the flesh, was justified in the spirit, was seen among the angels, was preached unto the Gentiles, was believed on in the world, and received up into glory.

Or else this out of the sixth of the Acts.

Then the twelve called the multitude of the disciples together, and said, It is not meet that we should leave the Word of God, and serve tables: wherefore brethren look you out among you seven men of honest report, and full of the Holy Ghost and wisdom, to whom we may commit this business: but we will give our selves continually to prayer, and to the administration of the Word. And that saying pleased the whole multitude. And they chose Stephen, a man full of faith, and full of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a convert of Antioch. These they set before the Apostles, and when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great number of the Priests were obedient unto the faith.

And

And before the Gospel, the Bishop sitting in a Chair, shall cause the Oath of the Kings Supremacy, and against the Power and Authority of all Foreign Potentates, to be ministred unto every of them that are to be ordered.

¶ *The Oath of the Kings Sovereignty.*

I *A. B.* Do utterly testifie and declare in my conscience, That the Kings Highness is the only supreme Governor of this Realm, and of all other his Highness Dominions and Countries, as well in all Spiritual or Ecclesiastical things or causes, as Temporal: And that no Foreign Prince, Person, Prelate, State or Potentate, hath or ought to have any Jurisdiction, Power, Superiority, Pre-eminence or Authority Ecclesiastical or Spiritual within this Realm: And therefore I do utterly renounce and forsake all Foreign Jurisdctions, Powers, Superiorities and Authorities, and do promise from henceforth I shall bear faith and true Allegiance to the Kings Highness, his Heirs and lawful Successours, and to my power shall assist and defend all Jurisdctions, Priviledges, Pre-eminences and Authorities granted, or belonging to the Kings Highness, his Heirs and Successors, or united and annexed to the Imperial Crown of this Realm. *so help me God and the Contents of this Book.*

Then shall the Bishop examine every one of them that are to be ordered in the presence of the people, after this manner following.

Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God, for the promoting of his glory, and the edifying of his people?

Answer.

I trust so.

The Bishop.

Do you think that ye be truly called according to the Will of the Lord Jesus Christ, and the due Order of this Realm, to the Ministry of the Church?

Answer.

I think so.

The Bishop.

Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

X 2

Answer.

Answer.

I do believe.

The Bishop.

Will you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer.

I will.

The Bishop.

It appertaineth to the Office of a Deacon in the Church, where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministrerh the holy Communion, and to help him in distribution thereof, and to read holy Scriptures and Homilies in the Congregation, and to instruct the Youth in the Catechism, to Baptize and to Preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell unto the Curate, that by his Exhortation they may be relieved by the Parish, or other convenient alms: Will you do this gladly and willingly?

Answer.

I will do so by the help of God.

The Bishop.

Will you apply all your diligence to frame and fashion your own lives, and the lives of your Family, according to the Doctrine of Christ, and to make both your selves and them as much as in you lieth, wholesome examples of the Flock of Christ?

Answer.

I will do so, the Lord being my helper.

The Bishop.

Will you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the government and charge is committed over you, following with a glad mind and will their godly admonitions?

Answer.

I will endeavour my self, the Lord being my helper.

Then

Then the Bishop laying his hands severally upon the head of every of them, shall say,

Take thou authority to execute the Office of a Deacon in the Church of God committed unto thee: In the Name of the Father, the Son, and the Holy Ghost. Amen.

Then shall the Bishop deliver to every one of them the New Testament, saying,

Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto ordinarily commanded.

Then one of them appointed by the Bishop, shall read the Gospel of that day.

Then shall the Bishop proceed to the Communion, and all that are ordered, shall tarry and receive the holy Communion the same day with the Bishop.

The Communion ended, after the last Collect, and immediately before the Benediction, shall be said this Collect following.

Almighty God, giver of all good things, which of thy great goodness hast vouchsafed to accept and take these thy servants unto the Offices of Deacons in the Church: make them we beseech thee (O Lord) to be modest, humble and constant in their Ministration, to have a ready will to observe all spiritual discipline, that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well use themselves in this inferiour office, that they may be found worthy to be called unto the higher Ministries in thy Church, through the same thy Son our Saviour Christ, to whom be glory and honour world without end. Amen.

And here it must be shewed unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year at the least, (except for reasonable causes it be otherwise seen to his Ordinary) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration: in executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood.

The



The Form of Ordering of Priests.

When the Exhortation is ended, then shall follow the Communion.
And for the Epistle shall be read out of the Twentieth Chapter of the Acts of the Apostles, as followeth.

From Mileto, Paul sent Messengers to Ephesus, and called the Elders of the Congregation: which when they were come to him, he said unto them, Ye know that from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humbleness of mind, and with many tears and temptations, which happened unto me by the lying in wait of the Jews, because I would keep back nothing that was profitable unto you, but to shew you, and reach you openly throughout every house, witnessing both to the Jews and also to the Greeks, the repentance that is toward God, and the faith that is toward our Lord Jesus. And now behold I go bound in the spirit unto Jerusalem, not knowing the things that shall come on me there, but that the holy Ghost witnesseth in every City, saying, that bands and trouble abide me. But none of these things move me, neither is my life dear unto myself, that I might fulfil my course with joy, and the ministrati-
on of the word which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold I am sure that henceforth ye all (through whom I have gone preaching the Kingdom of God) shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men: for I have spared no labour, but have shewed you all the counsel of God. Take heed therefore to your selves, and to all the flock among whom the holy Ghost hath made you overseers, to rule the
Con=

Congregation of God, which he hath purchased with his blood. For I am sure of this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Moreover, of your own selves shall men arise, speaking perverse things to draw disciples after them.

Therefore awake, and remember that by the space of three years, I ceased not to warn every one of you night and day with tears.

And now brethren I commend you to God, and to the word of his grace, which is able to build further, and to give you an inheritance among all them that are sanctified. I have desired no mans silver, gold, or vesture: Yea, you know your selves that these hands have ministered unto my necessities, and unto them that were with me. I have shewed you all things, how that so labouring ye ought to receive the weak, and to remember the words of our Lord Jesus, how that he said, It is more blessed to give than to receive.

Or else this third Chapter of the first Epistle to Timothy.

This is a true saying, If a man desire the office of a Bishop, he desireth an honest work. A Bishop therefore must be blameless, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach, not given to overmuch wine, no fighter, not greedy of filthy lucre, gentle, abhorring fighting, abhorring covetousness, one that ruleth well his own house, one that hath children in subjection with all reverence. For if a man cannot rule his own house, how shall he care for the congregation of God? He may not be a young Scholar, lest he swell and fall into the judgment of the evil speaker. He must also have a good report of them which are without, lest he fall into rebuke and the snare of the evil speaker.

This when Deacons and Priests are made both in one day.

Likewise must the Ministers be honest, not double tongued, not given to much wine, neither greedy of filthy lucre, but holding the mystery of the faith, with a pure conscience: and let

let them first be probed, and then let them minister, so that no man be able to reprove them.

Even so must their wives be honest, not evil speakers, but, sober and faithful in all things. Let the Deacons be the husbands of one wife, and such as rule their children well, and their own households: For they that minister well, get themselves a good degree, and great liberty in the faith which is in Christ Jesus. These things write I unto thee, trusting to come shortly unto thee: but if I tarry long, that then thou mayst have yet knowledge how thou oughtest to behave thy self in the house of God, which is the congregation of the living God, the pillar and ground of truth.

And without doubt, great is that mystery of godliness: God was shewed in the flesh, was justified in the spirit, was seen among the angels, was preached unto the Gentiles, was believed on in the world, and received up in glory.

After this shall be read for the Gospel a piece of the last Chapter of Matthew, as followeth.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth: go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, to the end of the world.

Or else this that followeth out of the tenth Chapter of St. John.

Verily verily I say unto you, He that entereth not in by the doore into the sheepfold, but climbeth up some other way, the same is a thief and a murderer. But he that entereth in by the doore, is the shepherd of the sheep: to him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath sent forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but will flee from him, for they know not the voice of strangers. This Proverb spake Jesus unto them, but they understood not

not what things they were which he spake unto them. Then said Iesus unto them again, Verily verily I say unto you, I am the dooz of the sheep: and all (even as many as came before me) are thiebes and murderers, but the sheep did not hear them. I am the dooz: by me if any man enter in, he shall be safe, and go in and out, and find pasture. A thief cometh not but to steal, kill, and to destroy. I am come that they might have life, and that they might have it more abundantly. I am the good shepherd. A good shepherd giveth his life for the sheep. An hired servant, and he which is not the shepherd, (neither the sheep are his own) seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth and scattereth the sheep. The hired servant fleeth because he is an hired servant, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As my Father knoweth me, even so know I also my Father. And I give my life for the sheep. And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd.

Or else this of the twentieth Chapter of John.

The same day at night, which was the first day of the Sabbath, when the doozs were shut (where the disciples were assembled together for fear of the Jews) came Iesus, and stood in the midst, and said unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the Disciples glad when they saw the Lord. Then said Iesus unto them again, Peace be unto you: As my Father sent me, even so send I you also. And when he had said those words, he breathed on them, and said unto them, Receive ye the holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

When the Gospel is ended, then shall be said or sung.

Come holy Ghost, eternal God, proceeding from above:
Both from the Father & the Son, the God of peace and love.
Visit our minds, and into us thy heavenly grace inspire.
That in all truth and godliness, we may have true desire.
Thou art the very Comforter, in all wo and distress; (press.
The heavenly gift of God most high, which no tongue can ex-

The fountain and the libely spring, of joy celestial ;
 The fire so bright, the love so clear, & unction spiritual. (Stand ;
 Thou in thy gifts art manifold, whereby Christs Church doth
 In faithful hearts writing thy Law, the finger of Gods hand.
 According to thy promise made, thou givest speech of grace :
 That through thy help the praise of God may sound in every place.
 O holy Ghost into our wits send down thy heavenly light.
 Kindle our hearts with fervent love to serve God day and night.
 Strength and stablish all our weakness, so feeble and so frail :
 That neither flesh, the world, nor devil, against us do prevail.
 Put back our enemy far from us, and grant us to obtain
 Peace in our hearts with God & man, without grudge or disdain.
 And grant, O Lord, that thou being our leader and our guide,
 We may eschew the snares of sin, and from thee never slide.
 To us such plenty of thy grace, good Lord, grant we thee pray,
 That thou mayst be our Comforter at the last dreadful day.
 Of all strife and dissension, O Lord, dissolve the bands :
 And knit the knots of peace & love throughout all Christian lands.
 Grant us, O Lord, through this to know the Father most of might,
 That of his dear beloved Son, we may attain the sight :
 And that with perfect faith also we may acknowledge thee,
 The Spirit of them both alway, one God in persons three.
 Laud and praise be to the Father, and to the Son equal,
 And to the only Spirit also, one God coeternal.
 And pray we that the holy Son, bouchsafe his Spirit to send
 To all that do profess his Name, unto the worlds end. Amen.

And then the Archdeacon shall present unto the Bishop all them
 that shall receive the Order of Priesthood that day, the Arch-
 deacon saying,

Reverend Father in God, I present unto you these persons
 present to be admitted to the Order of Priesthood.

Cum interrogatione & responsione, ut in ordine Diaconatus.

And then the Bishop shall say to the people,

God people, these be they whom we purpose, God willing,
 to receive this day unto the holy office of Priesthood : for
 after due examination, we find not to the contrary, but that
 they

they be lawfully called to their function and ministry, and that they be persons meet for the same: But yet if there be any of you which knoweth any impediment or notable crime of any of them, for which he ought not to be received into this holy ministry, now in the Name of God declare the same.

And if any great crime or impediment be objected,

Ut supra in Ordine Diaconatus, usque ad finem Litanie, cum hac Collecta.

A Almighty God, giver of all good things, which by thy holy Spirit hast appointed divers Orders of Ministers in the Church, mercifully behold these thy servants now called to the office of Priesthood, and replenish them so with the truth of thy Doctrine and innocency of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy Name, and profit of thy Congregation, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

Then the Bishop shall minister unto every one of them the Oath concerning the Kings Supremacy, as is set forth in the Order of Deacons. And that done, he shall say unto them which are appointed to receive the said Office, as hereafter followeth.

You have heard, brethren, as well in your private examination, as in the exhortation, and in the holy lessons taken out of the Gospel, and of the writings of the Apostles, of what dignity, and of how great importance this office is, (whereunto ye be called.) And how we exhort you in the Name of our Lord Jesus Christ, to have in remembrance into how high a dignity, and to how chargeable an office ye be called, that is to say, the Messengers, the Watchmen, the Pastors and the Stewards of the Lord, to teach, to reprove, to feed and provide for the Lords family, to seek for Christs sheep that be dispersed abroad, and for his children which be in the midst of this naughty world, to be saved through Christ for ever. Have always therefore printed in your remembrance, how great a treasure is committed to your charge: for they be the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse and Body.

And if it shall chance the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, you know the greatness of the fault, and also of the horrible punishment which will ensue. Wherefore consider with your selves the end of your Ministry towards the children of God, towards the Spouse and Body of Christ, and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, unto that agreement in faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either of error in Religion, or for viciousness of life.

Then for as much as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply your selves, as well that ye may shew your selves kind to that Lord who hath placed you in so high a dignity, as also to beware that neither you nor your selves offend, neither be occasion that other offend. Howbeit ye cannot have a mind and a will thereto of your selves, for that power and ability is given of God alone: Therefore ye see how ye ought and have need earnestly to pray for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scripture, and with a life agreeable unto the same: Ye perceive how studious you ought to be in reading and in learning the Scriptures, and in framing the manners both of your selves, and of them that specially pertain unto you, according to the rule of the same Scriptures: And for the self-same cause ye see how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope, that you have well weighed and pondered these things with your selves, long before this time, and that you have clearly determined by Gods grace to give your selves wholly to this vocation whereunto it hath pleased God to call you: so that (as much as lieth in you) you apply your selves wholly to this one thing, and draw all your cares and studies

studies this way, and to this end. And that you will continually pray for the heavenly assistance of the holy Ghost from God the Father, by the mediation of our only Mediator and Saviour Jesus Christ, that by daily reading and weighing of the Scriptures, ye may so wax ripe and stronger in your Ministry: and that ye may so endeavor your selves from time to time, to sanctifie the lives of you and yours, and to fashion them after the rule and doctrine of Christ: and that ye may be wholsom and godly examples and patterns for the rest of the Congregation to follow: and that this present Congregation of Christ here assembled, may also understand your minds and wills in these things: and that this your promise shall move you to do your duties, ye shall answer plainly to these things, which we in the name of the Congregation demand of you touching the same.

Do you think in your heart that you be truly called according to the will of our Lord Jesus Christ, and the Order of this Church of England, to the Ministry of Priesthood?

Answer.

I think it.

The Bishop.

BE you perswaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined with the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that you shall be perswaded may be concluded and proved by the Scripture?

Answer.

I am so perswaded, and have so determined by Gods grace.

The Bishop.

Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Realm hath received the same, according to the Commandments of God, so that you may teach the people committed to your cure and charge, with all diligence to keep and observe the same?

Answer.

Answer.

I will do so by the help of the Lord.

The Bishop.

Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to Gods Word, and to use both publick and private admonitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion be given?

Answer.

I will, the Lord being my helper.

The Bishop.

Will you be diligently in prayers and in reading of the Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer.

I will endeavor my self, so to do the Lord being my helper.

The Bishop.

Will you be diligent to frame & fashion your own selves, and your families, according to the Doctrine of Christ, and to make both your selves and them (as much as in you lieth) wholsom examples and spectacles to the flock of Christ?

Answer.

I will apply my self, the Lord being my helper.

The Bishop.

Will you maintain and set forwards (as much as in you lieth) quietness, peace and love among all Christian people, and especially among them that are, or shall be committed to your charge?

Answer.

I will so do, the Lord being my helper.

The Bishop.

Will you reverently obey your Ordinary, and other chief Ministers unto whom the government and charge is committed over you, following with a glad mind and will their godly admonitions, and submitting your selves to their godly judgments?

Answer.

I will so do, the Lord being my helper.

Then

Then shall the Bishop say,

Almighty God, who hath given you this will, do all these things, grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you, until the time shall come at the later day to judge the quick and the dead.

After this, the Congregation shall be desired secretly in their prayers to make humble supplications to God for the foresaid things: for the which prayers there shall be a certain space kept in silence.

That done, the Bishop shall pray in this wise,

¶ Let us pray.

Almighty God and heavenly Father, which of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ to be our Redeemer, and Author of everlasting life, who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors, by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name; For these so great benefits of thy eternal goodness, and for that thou hast boughsed to call these thy servants here present, to the same office and ministry of salvation of mankind; we render unto thee most hearty thanks, we worship and praise thee, and we humbly beseech thee, by the same thy Son, to grant unto all, which either here or elsewhere call upon thy Name, that we may shew our selves thankful to thee for these and all other thy benefits, and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by thy holy Spirit. So that as well by these thy Ministers, as by them to whom they shall be appointed Ministers, thy holy Name may be always glorified, and thy blessed Kingdom enlarged, through the same thy Son our Lord Jesus Christ, which lieth and reigneth with thee, in the unity of the same holy Spirit, world without end. Amen.

When

When this prayer is done, the Bishops with the Priests present shall lay their hands severally upon the head of every one that receiveth Orders: the receivers humbly kneeling upon their knees, and the Bishop saying.

Recieve the holy Ghost: Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain they are retained: and be thou a faithful dispenser of the Word of God, and of his holy Sacraments. In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

The Bishop shall deliver to every one of them the Bible in his hand, saying,

Take thou authority to preach the Word of God, and to minister the holy Sacraments in this Congregation where thou shalt be so appointed.

When this is done, the Congregation shall sing the Creed, and also they shall go to the Communion, which all they that receive Orders, shall take together, and remain in the same place where the hands were laid upon them, until such time as they have received the Communion.

The Communion being done, after the last Collect, and immediately before the Benediction, shall be said this Collect.

Most merciful Father, we beseech thee to send upon these thy Servants, thy heavenly blessing, that they may be clad about with justice, and that thy Word spoken by their mouths, may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive the same as thy most holy Word, and the Means of our salvation, that in all our Words and deeds we may seek thy glory and the increase of thy Kingdom, through Jesus Christ our Lord. Amen.

And if the Order of Deacons and Priesthood be given both upon one day, then shall all things at the holy Communion be used, as they are appointed at the ordering of Priests, saving that for the Epistle, the whole third Chapter of the first to *Timothy* shall be read, as it is set out before in the order of Priests. And immediately after the Epistle, the Deacons shall be ordered. And it shall suffice the Litany to be said once.

The

The Form of Consecrating of an Archbishop, or Bishop.

¶ At the Communion.

The Epistle.

This is a true saying, If a man desire the office of a Bishop, he desireth an honest work. A Bishop therefore must be blameless, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach, not given to overmuch wine, no fighter, nor greedy of filthy lucre, but gentle, abhorring fighting, abhorring covetousness, one that ruleth well his own house, one that hath children in subjection with all reverence. For if a man cannot rule his own house, how shall he care for the congregation of God? He may not be a young Scholar, lest he swell, and fall into the judgment of the evil speaker. He must also have a good report of them which are without, lest he fall into rebuke, and the snare of the evil speaker.

The Gospel.

Jesus said to Simon Peter, Simon Johanna, lovest thou me more than these? He said unto them, Yea Lord, thou knowest that I love thee: he said unto him, Feed my lambs. He said to him again the second time, Simon Johanna, lovest thou me? He said to him, Yea Lord, thou knowest that I love thee: he said unto him, Feed my sheep. He said unto him the third time, Simon Johanna, lovest thou me? Peter was sorry because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus said unto him, Feed my sheep.

Or else out of the Tenth Chapter of John, as before in the Order of Priests.

Z

After

After the Gospel and Creed ended, first the elected Bishop shall be presented by two Bishops unto the Archbishop of that Province, or some other Bishop appointed by his Commission; the Bishops that present him, saying,

Most Reuerend Father in God, We present unto you this godly and well-learned Man to be Consecrated Bishop.

Then shall the Archbishop demand the Kings Mandate for the Consecration, and cause it to be read, and the Oath touching the knowledge of the Kings Supremacy, shall be ministred to the persons elected, as it is set out in the Order of Deacons. And then shall be ministred the Oath of due Obedience unto the Archbishop, as followeth.

The Oath of due Obedience to the Archbishop.

In the Name of God, Amen. I N. chosen Bishop of the Church or See of N. do profess and promise all due Reuerence and Obedience to the Archbishop, and to the Metropolitane Church of N. and to their Successors. So help me God through Jesus Christ.

This Oath shall not be made at the Consecration of an Archbishop. Then the Archbishop shall move the Congregation present to pray, saying thus to them;

Brethren, it is written in the Gospel of St. Luke, that our Saviour Christ continued the whole night in prayer, or ever that he did chuse and send forth his twelve Apostles. It is written also in the Acts of the Apostles, that the Disciples which were at Antioch did fast and pray, or ever they laid hands upon, or sent forth Paul and Barnabas. Let us therefore follow the example of our Saviour Christ and his Apostles, first fall to prayer, or that we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

And then shall be said the Litany as afore in the Order of Deacons.

And

And after this place, That it may please thee to illuminate all Bishops, &c.

That it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of the Church, and to the honour, praise and glory of thy Name.

Answer.

We beseech thee to hear us, good Lord.

Concluding the Litany in the end with this Prayer.

A Almighty God, the giver of all good things, which by thy holy Spirit hast appointed divers Orders and Ministers in thy Church; mercifully behold this thy Servant now called to the work and ministry of a Bishop, and replenish him so with the truth of thy Doctrine and innocency of life, that both by word and deed he may faithfully serve thee in this Office, to the glory of thy Name, and profit of thy Congregation, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end, Amen.

Then the Archbishop sitting in a Chair, shall say to him that is to be Consecrated,

Brother, soasmuch as holy Scripture, and the old Canons commandeth, that we should not be hasty in laying on hands, and admitting of any Person to the Government of the Congregation of Christ, which he hath purchased with no less price than the effusion of his own Blood: afoze I admit you to this Administration, whereunto you are called, I will examine you in certain Articles, to the end the Congregation present may have a trial, and bear witness how you be minded to behave your self in the Church of God.

Are you perswaded that you be truly called to this Administration according to the will of our Lord Jesus Christ, and the order of this Realm? Answer.

I am so perswaded.

The Archbishop.

A Re you perswaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation,

bation, through the faith in Iesus Christ? And are you determined with the same holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing, as required of necessity to eternal salvation, but that you shall be perswaded may be concluded and proved by the same?

Answer.

I am so perswaded, and determined by Gods grace.

The Archbishop.

Will you then faithfully exercise your self in the said holy Scriptures, and call upon God by prayer for the understanding of the same, so as ye may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers?

Answer.

I will so do by the help of God.

The Archbishop.

Be you ready with all faithful diligence to banish and drive away all erroneous and strange Doctrines, contrary to Gods Word, and both privately and openly to call upon and encourage others to the same?

Answer.

I am ready the Lord being my helper.

The Archbishop.

Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this world; that you may shew your self in all things an example of good works unto others, that the adversary may be ashamed, having nothing to lay against you?

Answer.

I will so do, the Lord being my helper.

The Archbishop.

Will you maintain and set forwards (as much as in you lieth) quietness, peace and love among all men: and such as be unquiet, disobedient and criminous within your Diocese, correct and punish according to such authority as ye have by Gods Word, as to you shall be committed by the ordinance of this Realm?

Answer.

Answer.

I will so do by the help of God.

The Archbishop.

Will you shew your self gentle, and be merciful for Christs sake to poore and needy people, and to all strangers destitute of help?

Answer.

I will so shew my self by Gods help.

The Archbishop.

Almighty God our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same, that, he accomplishing in you the good work which he hath begun, ye may be found perfect and irreprehensible at the later day, through Jesus Christ our Lord. Amen.

Then shall be sung or said, Come holy Ghost, &c.

As it is set out in the order of Priests.

That ended, the Archbishop shall say,

Lord hear our prayer.

Answer.

And let our cry come unto thee.

Let us pray.

Almighty God and most merciful Father, which of thine infinite goodness hast given thy only and most dear beloved Son Jesus Christ to be our Redeemer, and Author of everlasting life, who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists; some Pastors and Doctors, to the edifying and making perfect his Congregation: grant we beseech thee to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, and glad tidings of reconciliation to God; and to use the authority given to him, not to destroy him but to save, not to hurt but to help: so that he as a wise and faithful servant giving to thy family meat in due season, may at the last be received into joy, through Jesus Christ our Lord, who with thee and the holy Ghost, liveth and reigneth one God world without end. Amen.

Then

Then the Archbishop and Bishops present, shall lay their hands upon the head of the elected Bishop, the Archbishop saying,

Take the holy Ghost, and remember that thou stir up the grace of God which is in thee, by imposition of hands: for God hath not given us the spirit of fear, but of power, and love, and soberness.

Then the Archbishop shall deliver him the Bible, saying,

Go and be heed unto reading, exhortation and Doctrine. Think upon these things contained in this book. Be diligent in them, that the increase coming thereby, may be manifest unto all men. Take heed unto thy self, and unto teaching and be diligent in doing them: for by doing this thou shalt save thy self, and them that hear thee. Be to the flock of Christ a shepherd, not a wolf: feed them, devour them not: hold up the weak, heal the sick, bind together the broken, bring again the outcasts, seek the lost: be so merciful that ye be not too remiss: so minister discipline, that you forget not mercy, that when the Shepherd shall come, you may receive the imperishable Crown of glory, through Jesus Christ our Lord. Amen.

Then the Archbishop shall proceed to the Communion, with whom the new Consecrated Bishop, with other shall also Communicate. And for the last Collect immediately before the Benediction, shall be said this Prayer.

Most merciful Father, we beseech thee to send upon this thy servant thy heavenly blessing; and so endue him with thy holy Spirit, that he preaching thy Word may not only be earnest to reprove, beseech and rebuke with all patience and Doctrine, but also may be to such as believe an wholesome example in word, in conversation, in love, in faith, in charity, and purity: that faithfully fulfilling his course, at the later day he may receive the Crown of righteousness laid up by the Lord, the righteous Judge, who lieth and reigneth one God with the Father and the holy Ghost, world without end. Amen.

At

At the HEALING.

The GOSPEL,

Written in the 16 Chapter of St. Mark, beginning at the 14 Verse.

JESUS appeared unto the eleven as they sat at meat, and cast in their teeth their unbelief and hardness of heart, because they believed not them which had seen that he was risen again from the dead. And he said unto them, Go ye into all the world, and preach the Gospel to all creatures: he that believeth and is baptized, shall be saved; but he that believeth not shall be damned. And these tokens shall follow them that believe: In my Name they shall cast out devils, they shall speak with new tongues, they shall drive away serpents, and if they drink any deadly thing it shall not hurt them. * They shall lay their hands on the sick, and they shall recover. So when the Lord had spoken unto them, he was received into heaven, and is on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with miracles following.

* Here the infirm persons are presented to the KING upon their knees, and the KING layeth his hands upon them.

The GOSPEL,

Written in the first Chapter of St. John, beginning at the first Verse.

In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was Life, and the Life was the Light of men, and the Light shined in the darkness, and the darkness comprehended it not. There was sent from God a man whose name was JOHN. The same came as a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of the Light. * That Light was the true Light which lighteth every man that cometh into the world. He was in the world, and

* Here they are again presented unto the King upon their knees, and the King putteth his Gold about their necks.

the world was made by him, and the world knew him not. He came among his own, and his own received him not. But as many as received him, to them gave he power to be made Sons of God, even them that believed on his Name: which were born not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among us, and we saw the glory of it, as the glory of the only begotten Son of the Father, full of grace and truth.

The P R A Y E R S.

Verf. Lord have mercy upon us.

Resp. Lord have mercy upon us.

Verf. Christ have mercy upon us.

Resp. Christ have mercy upon us.

Verf. Lord have mercy upon us.

Resp. Lord have mercy upon us.

O Ur Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done on Earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

These Answers
are to be made
by them that
come to be
healed.

Verf. O Lord save thy servants.

Resp. Which put their trust in thee.

Verf. Send help unto them from above.

Resp. And evermore mightily defend them.

Verf. Help us O God our Saviour.

Resp. And for the Glory of thy Name deliver us; be merciful unto us sinners for thy Names sake.

Verf. O Lord hear our prayer.

Resp. And let our cry come unto thee.

O Almighty God, who art the Giver of all health, and the Aid of them that seek to Thee for succour, we call upon Thee for thy help and goodness mercifully to be shewed unto these thy servants, that they being healed of their infirmity, may give thanks unto thee in thy holy Church, through Jesus Christ our Lord. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen. A



A copy of thacke made for thabrogacion of certayne holy-dayes, according to the transumpte late sent by the kyngs hyghnes to all bissshops with his graces strayght commaundment, to signifie his farther pleasure to all Colleges, Religious houses and Curates, within theyr diocesse for the publicacyon, and also effectual and universal observacion of the same. *An. 1536.*

FOr as moch as the nombze of holy-dayes is so excessyvely grown and yet dayly more and more by mens deuocyon, yea rather supersticyon was like further to encrease, that the same was and sholde be not onely preiudiciall to the common weale, by reason that it is occasion as well of moche slouth and ydleness, the very nourishe of theues, vacaboundes, and of dyuers other unthriftynesse and inconuenyences, as of decaye of good mysteryes and artes, utyle and necessary for the common welthe, and losse of manyfode many tymes, beyng cleene destroyed through the superstitious obseruance of the said holy-dayes, in not taking the oportunitie of good and serene wheather offered upon the same in time of harbest, but also pernicious to the soules of many men, whiche being entyled by the lycencious vacacyon and lybertye of those holy dayes, do upon the same commonly use and practyse more excelle ryote and superfluitie than upon any other dayes. And sith the Sabboth-day was ordeyned for mans use, and therefore ought to gyue place to the necessitie and behode of the same whan soeuer that shall occure: much rather any other holy day institute by man. It is therefore by the kyngs hyghnes auctority, as supreme head in earth of the Church of Englande, with the Common assent and consent of the prelates and clergy of this his realme in Convocacyon lausfully assembled and congregated, among other thyngs decreed, ordeyned and established.

¶ Fyrst that the feest of Dedicacyon of the church shall in all places throughout this realm be celebrated and kepte on the fyrst sonday of the moneth of Octobze for ever, and upon none other day. ¶ Item that the feest of the patrone of every church within this Realm, called commonly the Church-holy-day, shall not from henceforth be kepte or observed as a holy day, as heretofore

168 Of abrogate Holy-days in K. H.8. time.

foze hath been used, but that it shall be laful to all and singular persons, resydent oꝛ dwellynge within this realme to go to their work, occupacyon oꝛ mystry, and the same truely to exercyse and occupy upon the said feest, as upon any other workyday, excepte the said feest of the Church-holy day be such as must be ellg umversally observed, as a holy-day by this ordynance following.

Also that all those feests oꝛ day holy-days which shall happen to occurre, eyther in the harvest time which is to be compted from the fyrst day of July unto the xxix. day of Septembre, oꝛ elles in the terme time at Westmynster, shall not be kept oꝛ observed from hencefoꝛth as holy dayes, but that it may be laful foꝛ every man to go to his work oꝛ occupacyon upon the same as upon any other workyday, excepte alwayes the feests of the apcstles, of our blessed lady, and of saynt George. And also such feestes as wherein the Kings Judges at Westminster-hall do not use to sytte in Judgmet, all which shall be kepte holy and solempne of every man, as in tyme past have been accustomed. Pꝛouyded alwayes, that it may be lafull unto all pꝛeests and clerkes, as well secular as regular in the foresayd holy-dayes now abrogate, to syng oꝛ save their accustomed serwyce foꝛ those holy dayes in their churches: so that they do not the same solempnly, noꝛ do ryng to the same after the manner used in hygh holy-dayes, ne do commaunde oꝛ indict the same to be kepte oꝛ observed as holy dayes.

Finally, That the feest of the Nativite of our lord, of Easter, of the Nativite of saynt John the baptiste, and of Saynt Michaell, shall be from hencefoꝛth compted, and accepted and taken foꝛ the iiij. general offering days.

And foꝛ further declaracyon of the pꝛemysses, be it known that Easter terme begynneth alwayes the xviii. day after Easter, reckoning Easter-day foꝛ one, and endeth the monday next after thaccencion day. Trinitie terme begynneth alwayes the wednesday next after thoctaves of Trinitie sonday, and endeth the xi. oꝛ xii day of July. Myghelmas terme beginneth the ix. oꝛ x. day of October, and endeth the xxviii. oꝛ xxix. day of November.

Hillary terme begynneth the xxiij. oꝛ xxiiii. day of January, and endeth the xii. oꝛ xiii. day of February.

In Easter terme upon the thaccencion daye. In Trinitie terme upon the Nativity of saynt John Baptist. In Myghelmas terme upon Allollen day. In Hillary terme upon Candlemas day, The Kings Judges at Westminster do not use to syt in Judgmet, noꝛ upon any sondayes.

By

By the Queen.

A Proclamation against the Despisers or Breakers of the Orders prescribed in the Book of Common-prayer.

The Queens Majesty being right sorry to understand that the Order of Common-prayer, set forth by the common consent of the Realm, and by authority of Parliament, in the first year of her Reign, wherein is nothing contained but the Scripture of God, and that which is consonant unto it, is now of late of some men despised, and spoken against, both by open preachings, and writings, and of some bold and vain curious men, new and other Rites found out and frequented, whereupon contentions, sects and disquietness doth arise among her people: and for one godly and uniform order, diversity of Rites and ceremonies, Disputations, and Contentions, Schisms and Divisions already risen, and more like to ensue. The cause of which disorders, her Majesty doth plainly understand to be the negligence of the Bishops and other Magistrates, who should cause the good Laws and Acts of Parliament made in this behalf to be better executed and not so dissembled and winked at, as hitherto (it may appear) that they have been.

For speedy remedy whereof, her Majesty straightly chargeth and commandeth all Archbishops and Bishops, and all Justices of Assises, and Oyer and Terminer, and all Mayors, head Officers of Cities and Towns Corporate, and all other who have any authority to put in execution the Act for the Uniformity of Common-prayer, and the administration of the Sacraments made in the first year of her gracious Reign, with all diligence and severity, neither favouring nor dissembling with one person nor other, who doth neglect, despise, or seek to alter the godly Orders and Rites set forth in the said Book: But if any person shall by publick preaching, writing, or printing, contemn, despise, or dispraise the Orders contained in the said Book, they shall immediately apprehend him, and cause him to be imprisoned, until he hath answered to the Law, upon pain that the chief Officers, being present at any such preaching, and the whole Parish, do answer for their contempt and negligence. Likewise, if any

shall forbear to come to the Common-prayer, and receive the Sacraments of the Church, according to the Order in the said Book allowed, upon no just and lawful cause: all such persons they shall enquire of, present, and see punished, and ordered according as is prescribed in the said Act, with more care and diligence than heretofore hath been done: the which negligence hath been cause why such disorders have of late now so much and in so many places increased and grown.

And if any persons shall either in private houses, or in publick places make assemblies, and therein use other Rites of Common-prayer and Administration of the Sacraments than is prescribed in the said Book, or shall maintain in their houses any persons being notoriously charged by Books or Preachings to attempt the alteration of the said Orders, they shall see such persons punished with all severity, according to the Laws of this Realm, by pains appointed in the said Act.

And because these matters do principally appertain to the persons Ecclesiastical, and to the Ecclesiastical Government, her Majesty giveth a most special and earnest charge to all Archbishops, Bishops, Archdeacons, and Deans, and all such as have ordinary jurisdiction, in such to cases have a vigilant eye and care to the observation of the Orders and Rites in the said Book prescribed, throughout their Cures and Dioceses, and to proceed from time to time by ordinary and Ecclesiastical jurisdiction, as is granted them in the said Act, with all celerity and severity against all persons who shall offend against any of the Orders in the said Book prescribed, upon pain of her Majesties high displeasure, for their negligence, and deprivation from their Dignities and Benefices, or other Censures to follow, according to their Demerits.

Given at Greenwich the 20 day of October, 1573. In the fifteenth year of the Queens Majesties Reign.

God save the Queen.

By

By the Queen.

A Proclamation against the Sectaries of the Family of Love.

Whereas by report of sundry of the Bishops of this Realm, and others, having cure of souls, the Queens Majesty is informed, that in sundry places of her said Realm, in their severall Diocesses, there are certain persons who do secretly in corners make privy assemblies of divers simple unlearned people, and after they have craftily and hypocritically allured them to esteem them to be more holy & perfect men than other are, they do then teach them damnable Heresies, directly contrary to divers of the principal Articles of our Belief and Christian Faith; and in some parts so absurd and fanatical, as by feigning to themselves a monstrous new kind of speech never found in the Scriptures, nor in ancient Father or Writer of Christs Church, by which they do move ignorant and simple people at the first rather to marvel at them, than to understand them: but yet to colour their sect withal, they name themselves to be of the Family of Love, and then as many as shall be allowed by them to be of that Family, to be elect and saved, and all others of what Church soever they be, to be rejected & damned: and for that upon conventing of some of them before the Bishops and Ordinaries, it is found that the ground of their sect is maintained by certain lewd, heretical and seditious books, first made in the Dutch tongue, and lately translated into English, and printed beyond the seas, and secretly brought over into the Realm, the author whereof they name H. N. without yielding to him upon their examination any other name, in whose name they have certainly books set forth, called, Evangelium Regni, or a joyful Message of the Kingdom, Documental Sentences, The prophetic of the spirit of love, a publishing of peace upon the earth, and such like. And considering also it is found, that these Sectaries hold opinion, that they may before any Magistrate Ecclesiastical or Temporal, or any other person not being professed to be of their sect, (which they term the Family of Love) by oath or otherwise deny any thing for their advantage, so as though many of them are well known to be teachers and spreaders abroad of these dangerous and damnable sects, yet by their own confession they cannot be condemned, whereby they are more dangerous in any Christian Realm: Therefore her Majesty

Majesty being very sorry to see so great an evil by the malice of the Devil first begun and practised in other Countries, to be now brought into this her Realm, and that by her Bishops and Ordinaries she understandeth it very requisite, not only to have these dangerous Hereticks and Sectaries to be severely punished, but that also all other means be used by her Majesties Royal authority, which is given her of God to defend Christs Church, to root them out from further infecting of her Realm, she hath thought meet and convenient, and so by this her Proclamation she willeth and commandeth that all her Officers and Ministers temporal, shall in all their severall vocations, assist the Archbishops and Bishops of her Realm, & all other persons Ecclesiastical, having cure of Souls, to search out all persons duly suspected to be either teachers or professors of the foresaid damnable sects and by all good means to proceed severely against them being found culpable, by order of the Laws either Ecclesiastical or Temporal; and that also search may be made in all places suspected for the Books and Writings maintaining the said Heresies and Sects, and them to destroy and burn. And wheresoever such Books shall be found after the publication hereof, in custody of any person, other than such as the Ordinaries shall permit, to the intent to peruse the same for confutation thereof, the same persons to be attached and committed to close prison, there to remain, or otherwise by Law to be condemned, until the same shall be purged and cleared of the same Heresies, or shall recant the same, and be thought meet by the Ordinary of the place to be delivered. And that whosoever in this Realm shall either print, or bring, or cause to be brought into this Realm any of the said Books, the same persons to be attached and committed to prison, and to receive such bodily punishment and other mulct as fautors of damnable Heresies. And to the execution hereof her Majesty chargeth all her Officers, and Ministers, both Ecclesiastical and Temporal, to have special regard, as they will answer not only afore God, whose glory and truth is by these damnable Sects greatly sought to be defaced, but also will avoid her Majesties indignation, which in such cases as these are, they ought not escape, if they shall be found negligent and careless in the execution of their authorities. Given at our Mannour of Richmond, the third of October, in the two and twentieth year of our Reign.

God save the Queen.

By

By the Queen.

A Proclamation against certain seditious and schismatical Books and Libels &c.

The Queens most Excellent Majestie considering how within these few years past, and now of late, certain seditious and evildisposed persons towards her Majestie, and the Government established for causes Ecclesiastical within her Majesties Dominions, have devised, written printed, or caused to be seditiously and secretly published and dispersed, sundry schismatical and seditious Books, diffamatory Libels, and other phantastical writings amongst her Majesties subjects containing in them Doctrine very erroneous, and other matters notoriously untrue, and slanderous to the State, and against the godly reformation of Religion and Government Ecclesiastical established by Law, and so quietly of long time continued, and also against the persons of Bishops, and others placed in authority Ecclesiastical under her Highness, by her authority, in railing sort, and beyond the bounds of all good humanity: All which Books, Libels, and Writings, tend by their scope to persuade and bring in a monstrous and apparent dangerous Innovation within her Dominions and Countreies, of all manner of Ecclesiastical Government now in use, and to the abridging, or rather to the overthrow of her Highness lawful Prerogative, allowed by Gods Law, and established by the Laws of the Realm, and consequently to reverse, dissolve, and set at Liberty the present Government of the Church, and to make a dangerous change of the form of Doctrine, and use of Divine Service of God, and the ministration of the Sacraments now also in use, with a rash and malicious purpose also to dissolve the Estate of the Prelacy, being one of the three ancient Estates of this Realm under her Highness, whereof her Majestie mindeth to have such reverend regard, as to their places in the Church and Common-wealth appertaineth. All which said lewd and seditious practises, do directly tend to the manifest wilful breach of great number of good Laws and Statutes of this Realm, inconveniences nothing regarded by such Innovations.

174 A Proclamation against Seditious Books.

In consideration whereof, her Highness graciously minding to provide some good and speedy remedy to withstand such notable dangerous and ungodly attempts, and for that purpose to have such enormous malefactors discovered and condignly punished, doth signifie this her Highness minding and indignation of such dangerous and wicked enterprises; and for that purpose doth hereby will and straightly charge and command, that all persons whatsoever, within any her Majesties Realms and Dominions, who have or hereafter shall have any of the said seditious Books, Pamphlets, Libels or Writings, or any of like nature already published, or hereafter to be published, in his or their custody, containing such matters as above are mentioned, against the present Order and Government of the Church of England, or the lawful Ministers thereof, or against the Rites and Ceremonies used in the Church, and allowed by the Laws of the Realm: That they, and every of them do presently after, with convenient speed bring in, and deliver up the same unto the Ordinary of the Diocess, or of the place where they inhabit, to the intent they may be utterly defaced by the said Ordinary, or otherwise used by them. And that from henceforth no person or persons whatsoever be so hardy as to write contrive, print, or cause to be published or distributed, or to keep any of the same; or any other Books, Libels, or Writings of like nature and quality contrary to the true meaning and intent of this her Majesties Proclamation. And likewise, that no man hereafter give any instruction, direction favour or assistance to the contriving, writing, printing, publishing, or dispersing of the same, or such Books, Libels, or Writings whatsoever, as they tender her Majesties good favour, will avoid her high displeasure, and as they will answer the contrary at their uttermost perils: and upon such pains and penalties, as by the Law any way may be inflicted upon the offenders, in any of these behalfs, as persons maintaining such seditious actions, which her Majesty mindeth to have severely executed. And if any person have had knowledge of the Authors, Writers, Printers or dispersers thereof, which shall within one month after the publication hereof, discover the same to the Ordinary of the place where he had such knowledg, or to any of her Majesties Privy Council: the same person shall not for his former concealment be hereafter molested or troubled. Given at her Majesties Palace at Westminster, the xiii. of February, 1588. In the xxxi. year of her Highnesss Reign. *God save the Queen.*

ARTICLES

To be Enquired in the

VISITATION

IN THE

First Year of the Reign of our most
dread Sovereign Lady

ELIZABETH,

By the Grace of GOD,

Of England, France and Ireland,

QUEEN,

Defender of the Faith.

L O N D O N :

Printed for *Blanch Pawlet*, at the Bible in *Chancery-
Lane* near *Fleetstreet*. MDCLXXXIV.

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Articles, &c. Anno 1559.

First, Whether any Parson, Vicar or Curate be resident continually upon his Benefice, doing his duty in preaching, reading, and duly ministering the holy Sacraments. Residency.

Item, Whether in their Churches and Chappels all Images, Shrines, all Tables, Candlesticks, Trindals, and Rolls of Wax, Pictures, Paintings, and all other monuments of feigned and false Miracles, Pilgrimages, Idolatry and Superstition, be removed, abolished and destroyed. False miracles.

Item, Whether they do not every holy-day, when they have no Sermon immediately after the Gospel, openly, plainly, and distinctly recite to their Parishioners in the Pulpit, the Lords Prayer, the Belief, and the Ten Commandments in English. The Lords prayer.

Item, Whether they do charge Fathers and Mothers, Masters and Governors of Youth, to bring them up in some vertuous study and Occupation. To bring up youth.

Item, Whether such beneficed men as be lawfully absent from their Benefices, do leave their Cures to a rude and unlearned person, and not to an honest, well learned and expert Curate, which can and will teach you wholsom Doctrine. Curates.

Item, Whether they do discourage any person from reading of any part of the Bible, either in Latine or English, and do not rather comfort and exhort every person to read the same at convenient times, as the very lively word of God, and the special food of mans soul. Reading the Scriptures.

Item, Whether Parsons, Vicars, Curates and other Ministers, be common haunters and resorters to Taverns or Alehouses, giving themselves to drinking, rioting, and playing at unlawful games, and do not occupy themselves in the reading or hearing of some part of the holy Scripture, or in some other godly exercise. Taverns and games.

Item, Whether they have admitted any man to preach in their Cures, not being lawfully licensed thereunto, or have been licensed accordingly. Preachers.

Item, Whether they use to declare to their Parishioners any thing to the extolling or setting forth of vain and superstitious. Superstition.

- stitious Religion, Pilgrimages, Relicks or Images, or lighting of Candles, kissing, kneeling, or decking of the same Images.
- Register.** Item, Whether they have one Book or Register kept, wherein they write the day of every Wedding, Christning and Burying.
- Obedience.** Item, Whether they have exhorted the people to obedience, to the Queens Majesty and Ministers, and to charity and love one to another.
- The Sacrament.** Item, Whether they have admonished their Parishioners that they ought not to presume to receive the Sacrament of the Body and Blood of Christ, before they can say perfectly the Lords Prayer, the Articles of the Faith, and the Ten Commandments in English.
- Hospitality.** Item, Whether they be resident upon their Benefices, and keep hospitality, or no: whether they do releive their Parishioners, and what they give them.
- Reparations.** Item, Whether Proprietaries, Parsons, Vicars, and Clerks, having Churches, Chappels and Mansions, do keep their Chancels, Rectories, Vicarages, and all other houses appertaining to them; in due reparations.
- Prayers in English.** Item, whether they do counsel or move their Parishioners, rather to pray in a Tongue not known, than in English, or put their trust in any certain number of Prayers, as in saying over a number of Beads, or other like.
- Beads.** Item, Whether they have received any persons to the Communion, being openly known to be out of charity with their Neighbors, or defamed with any notorious crime, and not reformed.
- Defamed persons.** Item, Whether they have provided, and have a strong Chest for the poor mens Box, and set and fastned the same in a place of the Church most convenient.
- Poor mens box.** Item, Whether they have diligently called upon, exhorted and moved their Parishioners, and especially when they make their Testaments, to give to the said poor mens box, and to bestow that upon the poor, which they were wont to bestow upon Pilgrimages, Pardons, Trentals, and upon other like blind devotions.
- Testament.** Item, Whether they have denied to visit the sick, or bury the dead being brought to the Church.
- Sick. Burial.** Item, Whether they have bought their Benefices, or come to them by fraud, guile, deceit or Simony.
- Simony.**

Item,

Item, Whether they have given open monition to their Parishioners, to detect and present to their Ordinary all Adulterers and Fornicators, and such men as have two wives living within their Parishes. Adulterers.

Item, Whether they have monished their Parishioners openly, that they should not sell, give, nor otherwise alienate any of their Church-goods. Church goods.

Item, Whether they or any of them, do keep more Benefices and other Ecclesiastical Promotions than they ought to do, not having sufficient Licenses and Dispensations thereunto, and how many they be, and their names. Many Benefices.

Item, Whether they minister the holy Communion any otherwise, than only after such form and manner as it is set forth by the common authority of the Queens Majesty and the Parliament. Communion.

Item, Whether you know any person within your Parish or elsewhere, that is a letter of the Word of God to be read in English, or sincerely preached in place and times convenient. Letters of the word or preaching.

Item, Whether in the time of the Litany, or any other Common-Prayer, in time of the Sermon or Homily, and when the Priest readeth the Scriptures to the Parishioners, any person have departed out of the Church without just and necessary cause, or disturbed the Minister otherwise. Goers out of the Church.

Item, Whether the mony coming and rising of any Cattel, or other moveable stocks of the Church, and mony given and bequeathed to the finding Torches, Lights, Tapers or Lamps, not paid out of any lands, have not been employed to the poor mens Chest. Church-mony.

Item, Who hath the said stocks and money in their hands, and what be their names. Keepers of the Church-mony.

Item, Whether any undiscreeet person do uncharitably condemn and abuse Priests and Ministers of the Church. Contempt of Priests.

Item, Whether there be any other Grammar taught in any School within this Diocess, than that which is set forth by the Authority of King Henry the eighth. The Kings Grammar.

Item, Whether the Service of the Church be done at due and convenient hours. The time of Service.

Item, Whether any have used to commune, jangle, and talk in the Church in the time of prayer, reading of the Homily, preaching, reading or declaring of the Scripture. Talkers in the Church.

Item, Whether any have wilfully maintained and defended any heresies, errors, or false opinions contrary to the faith of Christ and holy Scripture. Heresies.

Item

- Drunkards. Item, Whether any be common drunkards, swearers or blasphemers of the Name of God.
- Adulterers. Item, Whether any have committed adultery, fornication, or incest, or be common Bawds or receivers of such evil persons, or vehemently suspected of any of the premises.
- Brawlers. Item, Whether any be brawlers, slanderers, chiders, scolders, and sowers of discord between one person and another.
- Sorcerers. Item, Whether you know any that do use Charms, Sorceries, Inchantments, Invocations, Circles, Witchcrafts, Soothsaying, or any like crafts or imaginations invented by the Devil, and especially in the time of womens travel.
- Pulpits. Item, Whether Churches, Pulpits, and other necessities appertaining to the same, be sufficiently repaired, and if they be not, in whose default the same is.
- Resorters to other Churches. Item, Whether you know any, that in contempt of their own Parish-Church, do resort to any other Church.
- Inholders. Item, Whether any Inholders or Ale-house-keepers, do use commonly to sell meat and drink in the time of Common-prayer, preaching, reading of the Homilies, or Scripture.
- Divorce. Item, Whether you know any to be married within the degrees prohibited by the Laws of God, or that be separated or divorced without the degrees prohibited by the Law of God, and whether any such have married again.
- Privy contracts. Item, Whether you know any to have made privy contracts of Matrimony, not calling two or more witnesses thereunto, nor having thereto the consent of their Parents.
- Banns. Item, Whether they have married solemnly, the Banns not first lawfully asked.
- Executors. Item, Whether you know any Executors, or Administrators of dead mens goods, which do not bestow such of the said goods as were given and bequeathed, or appointed to be distributed among the poor people, repairing of high ways, finding of poor Scholars, or Marrying of poor Maidens, or such other like charitable deeds.
- Images. Item, Whether you know any that keep in their houses any defaced Images, Tables, Pictures, Paintings, or other Monuments of feigned and false Miracles, Pilgrimages, Idolatry and Superstition, and do adore them, and specially such as have been set up in Churches, Chappels and Oratories.
- Books. Item, What books of holy Scripture you have delivered to be burnt, or otherwise destroyed, and to whom you have delivered the same. Item,

Item, What bribes the accusers, promoters, persecutors, Ecclesiastical Judges, and other the Commissioners appointed within the severall Diocesses of this Realm, have received by themselves or other, of those persons which were in trouble, apprehended, or imprisoned for Religion.

Bribes.

Item, What goods moveable, lands, fees, offices, or promotions, have been wrongfully taken away in the time of Queen *Maries* Reign, from any person which favored the Religion now set forth.

Loss of goods.

Item, How many persons have for Religion died by fire, famine, or otherwise, or have been imprisoned for the same.

How many burnt.

Item, That you make a true presentment of the number of all persons which died within your Parishes sithence the Feast of *St. John* the Baptist, which was in the year of our Lord God, One thousand five hundred fifty and eight, unto the Feast last past, making therein a plain distinct declaration how many men, women, and men-children the same were, and the names of the men.

Certificate of the dead.

Item, Whether you know any man in your Parish secretly or in unlawful Conventicles, say or hear Mass, or any other service prohibited by the law.

Secret Masses.

Item, Whether you know any person in your Parish to be a slanderer of his neighbors, or a sower of discord between party and party, man and wife, Parents and their Children, or that hath invented, bruited, or set forth any rumours, false and seditious tales, slanders, or makers, bringers, buyers, sellers, keepers or conveyors of any unlawful books, which might stir and provoke sedition, or maintain superstitious service within this Realm, or any Aiders, Counsellors, Procurers or Maintainers thereunto.

False rumour.

Unlawful books.

Item, Whether the Church of your Parish be now vacant or no, who is the Patron thereof, how long it hath been vacant, who doth receive the tythes, oblations, and other commodities during the time of the vacation, and by what authority, and in what estate the said Church is at this time, and how long the Parson or Vicar hath had that Benefice.

Patron, Tithe, Vacation.

Item, Whether any Minstrels, or any other persons do use to sing or say any Songs or Ditties that be vile or unclean, and especially in derision of any godly order now set forth and established.

Minstrels.

Item.

Letany in English.

Item, Whether the Letany in English with the Epistle and Gospel which was by the Queens Highness Proclamation willed to be read to the people, were put in use in your Churches; and if not, who were the letters thereof.

Distinct.

Item, Whether the Curates and Ministers do leisurely, plainly and distinctly read the publick Prayers, Chapters and Homilies as they ought to do.

God save the Queen.

ARTI-

ARTICULI

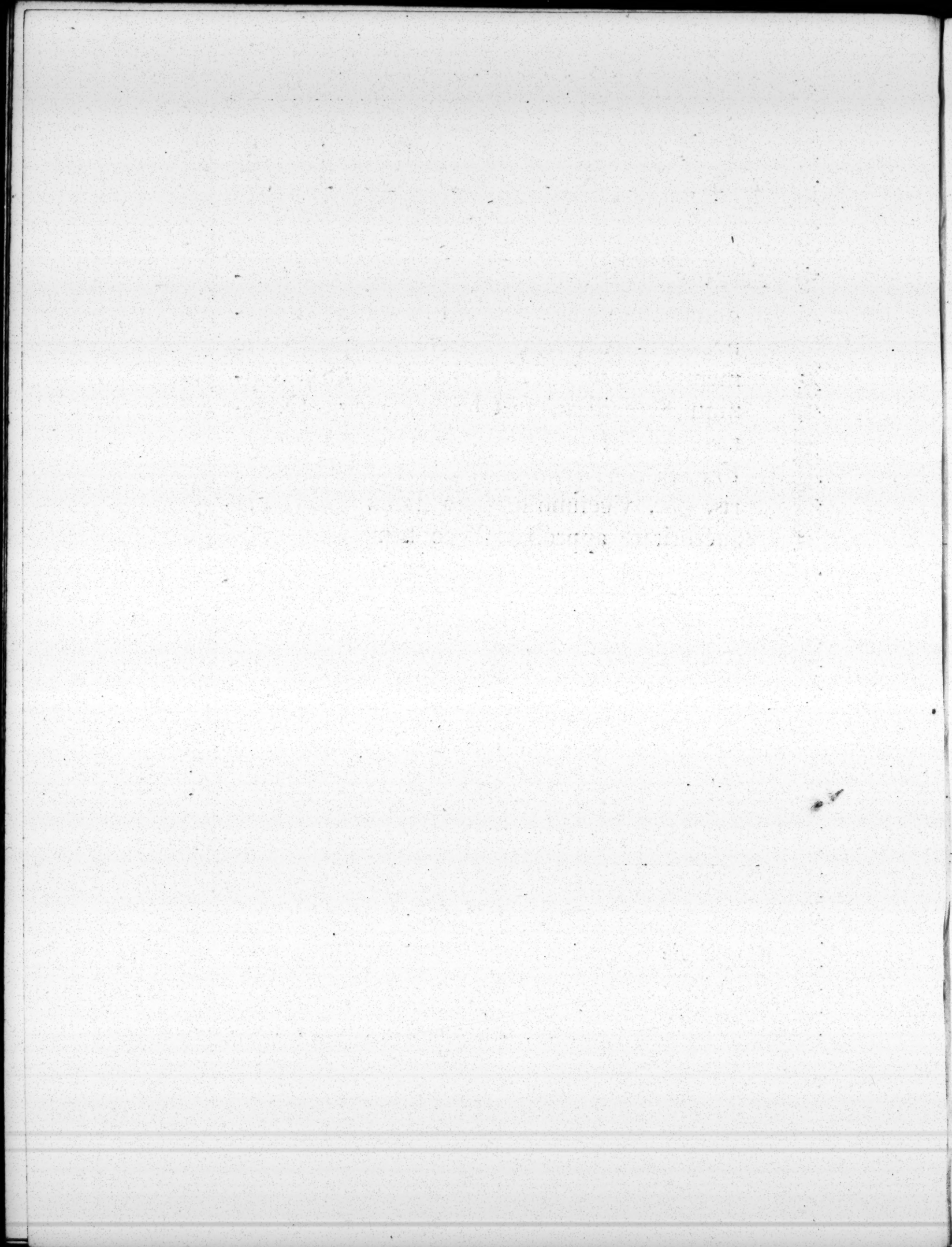
P E R

Archiepiscopum , Episcopos , & reli-
quum Clerum *Cantuariensis* Provinciæ, in Sy-
nodo inchoata *Londini* vicesimo quarto die
mensis *Novembris*, Anno Domini 1584. Reg-
nique Serenissimæ in Christo Principis Domi-
næ *ELIZABETHÆ*, Dei Gratia *Angliæ*,
Franciæ & Hiberniæ Reginæ, Fidei Defenso-
ris, &c. vicesimo septimo stabiliti, & Regia
auctoritate approbati & confirmati.



L O N D I N I :

Pro Bl. Pawlet, ad Insigne Sanctorum Bibliorum in
Vico Chancery-Lane propè Fleetstreet. 1684.



Articuli pro Clero.

Ut homines idonei ad sacros Ordines, & Beneficia (uti vocant) Ecclesiastica admittantur.

Primò cautum est, nequis posthac ad sacros Ordines suscipiatur, qui non eodem quoque tempore Præsentationem sui ipsius ad Beneficium aliquod intra diœcesim sive Jurisdictionem ejusdem Episcopi a quo sacros Ordines petit, tunc vacans exhibuerit: vel qui non eidem Episcopo certum, verum & indubitatum Certificatorium tulerit de Ecclesia aliqua intra diœcesim sive Jurisdictionem dicti Episcopi, in qua curæ animarum inservire possit: Vel qui in aliqua Cathedrali aut Collegiata Ecclesia, vel Collegio Cantabrigiensi aut Oxoniensi non fuerit constitutus. Vel saltem, qui ab eodem Episcopo in Beneficium aliquod, sive ad Curam (uti vocant) inserviendam tunc etiam vacantem, non sit mox admittendus.

Deinde, ne quis Episcopus posthac aliquem in sacros ordines cooptet, qui non ex sua ipsius Diœcesi fuerit, nisi vel ex altera nostratum Academiæ prodierit: vel, nisi literas (ut loquuntur) dimissorias ab Episcopo, cujus Diœcesanus existet, attulerit, & vicissimum quartum ætatis suæ annum jam compleverit, ac etiam in altera dictarum Academiæ gradum aliquem scholasticum susceperit, vel saltem, nisi rationem fidei suæ juxta Articulos illos Regionis in Synodo Episcoporum & Cleri approbatos Latino sermone reddere possit, adeo ut sacrarum literarum testimonia, quibus eorundem. Articulorum veritas innitur, recitare etiam valeat: Ac ulterius, de vita sua laudabili & morum integritate literas testimoniales sub sigillo vel alicujus Collegii Cantabrigiæ aut Oxoniensis, ubi antea moram fecerit, vel alicujus Justicarii ad pacem D. Reginæ conservandum assignati, una cum subscriptione & testimonio aliorum proborum & fide dignorum hominum ejusdem Pa-

rœciæ, ubi per tres annos ante proximè elapsos commoratus est, exhibeat.

Quod si verò aliquis Episcopus aliquem ad sacros ordines admiserit, qui prædictis qualitatibus non sit præditus, is per Archiepiscopum, assidente sibi hac in parte uno alio Episcopo, ab ordinatione Ministrorum & Diaconorum per integrum biennium suspendatur, ac eam præterea pœnam incurrat, quæ de jure in ejusmodi Episcopos, qui ad ordines Ecclesiasticos sine titulo aliquem promovebunt, statuitur.

Ad hæc, nequis Episcopus aliquem in Beneficium (uti vocant) instituat, nisi qui prædictis conditionibus ornatus fuerit.

Quòd si Curia de Arcubus aut Audientiæ per viam duplicis querelæ, seu alio quovis modo contra Episcopum hac in parte agat, quia homines minimè idoneos ac habiles admittere renuit; tunc licebit Archiepiscopo, vel auctoritate propria, vel gratia speciali à Regia Majestate impetrata, ejusmodi processus amputare, quò laudibilis Episcopi industria debitum ea ratione fortia-
tur effectum.

Denique, ut quolibet anno ad festum S. Archangeli, vel intra sex hebdomadas idem festum subsequentes, unusquisque Episcopus numerum, nomina, gradus & qualitates eorum omnium quos in sacros ordines, vel in aliqua Beneficia eodem anno precedente promoverit, ad Archiepiscopum transmittat.

De moderanda solennis Pœnitentiæ commutatione.

NE qua fiat posthac solennis Pœnitentiæ commutatio, nisi rarioribus gravioribusque de causis, atque adeò cum ipsi Episcopo constiterit, eam esse ad Reum reconciliandum & reformatum sanio-rem & tutiorem rationem.

Deinde, quòd mulcta illa pecuniaria vel in relevamen pauperum ejusdem Parœciæ, vel in alios pios usus erogetur, idque Ecclesiæ solenniter & fideliter approbetur & innotescat.

Quòd si verò crimen fuerit notorium ac publicum, Reus ipse vel in propria sua persona publicè in Ecclesia pœnitentiam suam minimè fictam profitendo, læsæ Ecclesiæ satisfaciet, vel
Ecclesiæ

Ecclesiæ minister in præsentia ipsius Rei, palam è suggestu, ejus submissionem, & pœnitentiæ suæ coram Ordinario suo peractionem, atque etiam in veræ suæ resipiscentiæ testimonium quantam pecuniarum summam in usus supradictos erogandum reddiderit, denunciabit.

De moderandis quibusdam indulgentiis, pro celebratione Matrimonii absque trinundina denunciatione, quam Bannos vocant Matrimoniales.

QUandoquidem honestæ, claræ ac illustris conditionis homines, sive urgente aliqua necessitate, sive aliis non contemnendis rationibus, Matrimonium aliquando celebrandi causas habere possunt, facultate sibi de Bannis matrimonialibus aut non omnino, aut semel iterumve denunciandis indulta, sine aliquo gravi scandalo seu detrimento; Idcirco ad evitanda generaliter quæ hac in parte notantur incommoda, visum est caveri ne ullæ facultates sive indulgentiæ de celebrando absque Bannis Matrimonio concedantur, nisi idonea cautio prius sub hisce conditionibus ineatur; nimirum, Primò, quod nullum postea constabit impedimentum Præcontractus, Consanguinitatis, Affinitatis, vel ullius alterius legitimæ causæ cujuscunque ratione. Secundò, quòd eo tempore quo ejusmodi facultas sive indulgentia concedetur, nulla controversia, lis seu querela mota est, vel dependet coram aliquo Judice Ecclesiastico aut Civili, de ejusmodi legitimo impedimento Matrimonii inter hujusmodi personas contrahendi aut contracti. Ac tertio, quòd ad Nuptiarum solennizationem non accedent, nisi assensu & expresso consensu Parentum sive Tutorum prius impetrato. Et ulterius, quòd Matrimonii celebratio publicè ac tempestivè in facie Ecclesiæ fiet. Cujus quidem cautionis formula seu exemplar in scriptis concipietur, ac unicuique Episcopo in sua cujusque Diœcesi imitanda proponetur.

Provisò semper, quòd quicunque contra hanc ordinationem deliquerit, ab executione officii per sex integros menses suspendetur.

De

De quibusdam circa Excommunicationem excessibus coercendis sive reformandis.

Quia Excommunicationis usus in Ecclesia perpetuæ legis vigorem jam obtinuit, atque in omni jurisdictione Ecclesiastica exercenda hucusque retinetur, ideo absque grandi mutatione totius ejusce jurisdictionis & plurimarum hujus Regni legum, innovari vel alterari nequit. Nihilominus, ut Excommunicatio (quæ auctoritatis ac disciplinæ Ecclesiasticæ quasi nervus quidam ac vinculum habendum est) ad pristinum suum usum, decus & dignitatem reducatur: cautum est, ut quotiescunque Censura ista in immediatam penam cujusvis notoriæ Hæreseos, Schismatis, Symoniæ, Perjurii, Usuræ, Incestus, Adulterii, seu gravius alicujus criminis venerit infligenda, sententia ipsa vel per Archiepiscopum, Episcopum, Decanum, Archidiaconum, vel Præbendarium, modo sacris ordinibus & Ecclesiastica jurisdictione præditus fuerit, in propria persona pronuntiabitur, unâ cum ejusmodi frequentia & assistentia, quæ ad majorem rei auctoritatem conciliandam conducere videbitur.

Denique quod unusquisque Vicarius Generalis, Officialis seu Commissarius, qui ordines Ecclesiasticos non suscepit, eruditum aliquem Presbyterum sibi accerset & associabit, qui sufficienti auctoritate vel ab ipso Episcopo in jurisdictione sua, vel ab Archidiacono (Presbytero existente) in jurisdictione sua munitus, idque ex præscripto ipsius Judicis tunc præsentis, Excommunicationis sententiam pro contumacia denunciabit.

Volumus etiam, ut sicut constitutum est ejusmodi Excommunicationem per Ministrum Ecclesiæ denunciari: Ita ipse Judex de absolutione ipsius Rei post satisfactionem suam peractam, eundem Ministrum certiores faciet; qui eandem absolutionem populo publicè denunciabit: Ac interim quod bene licebit dicto Ministro Reum a sacris arcere & repellere tanquam in Ecclesiam minimè recipiendum, donec ejusmodi Certificatorium ab ipso Judice exhibuerit.

De

De Beneficiorum pluralitate cohibenda.

Quod nemini in posterum facultas sive indulgentia concedatur de pluribus beneficiis simul retinendis, nisi hujusmodi tantum, qui pro eruditione sua & maxime digni, & ad officium suum plenius præstandum maxime habiles & idonei censebuntur: nimirum, ut is qui hujusmodi facultate fruiturus est, sit ad minimum Artium Magister, & publicus ac idoneus verbi Divini Concionator: Ita tamen, ut idonea etiam, cautione obstrictus teneatur, de personali sua residentia in singulis beneficiis per bonam anni cuiusque partem faciendam, & quod ejusmodi Beneficia triginta miliarium spatio ad summum non distent ab invicem. Denique, quod idoneum Curatum habeat, qui plebem ejus Parœciæ in qua non residebit, instituat ac informet, modo facultates ejusdem Beneficii talem commode sustinere posse Archiepiscopo vel ejus Dioeceseos Episcopo videbuntur.

De feodis quæ officiariis Ecclesiasticis & eorum ministris debentur.

CAutum insuper volumus, quod neque alia neque majora feoda ab Episcopo, Ordinario, Archidiacono, vel eorum ministris deinceps ulla de causa percipiantur, quam ea quæ inunte hoc regnum Regia nunc Majestate percipi solebant. Quodque tabula quædam singulorum hujusmodi feodorum summas continens, in quolibet consistorio ante festum S. Johannis Baptistæ proximè venturum figatur, cujus exemplar manu ipsius Ordinarium subsignatum intra tempus prædictum ad Archiepiscopum transmittetur.

Provisò semper, quod neque Archiepiscopo, neque Episcopo, vel directè vel indirectè, aliquam pecuniarum summam pro admittendis ad sacros ordines hominibus accipere licebit, idque sub poena Juris.

De inquisitione per Episcopos ineunda.

Quamprimùm commodè fieri poterit, vel ad summum intra unius anni spatium post hujus Synodi finem, quisque Episcopus de singulorum Ministrorum qui in sua diœcesi degunt conditione, moribus, ac eruditione diligenter inquirat: per quos etiam & quo tempore ad sacros ordines admissi, quodque vitæ genus sectati sint priusquam in ministerium sunt cooptati, ac de hisce omnibus ipsum Archiepiscopum intra dictum tempus debite certiore faciet.

Episcopi in sua quisque Diœcesi de omnium Rectoriarum, Vicariarum, ac cæterorum Ecclesiasticorum Beneficiorum suæ Diœceseos valore annuo, juxta censum libri illius qui primitiarum dicitur, si modo ibidem censeantur: aliter verò, juxta communem eorum æstimationem: quot item Appropriationes, cujus veri valoris annui, & qui sint earum Proprietarii; Necnon de Curatorum salariis annuis diligentem facient inquisitionem, Ac de hisce similiter omnibus intra tempus antea præscriptum, dictum Archiepiscopum certiore reddent.

F I N I S.

CELEBRATIO
Coenæ Domini
IN
FUNEBRIBUS,

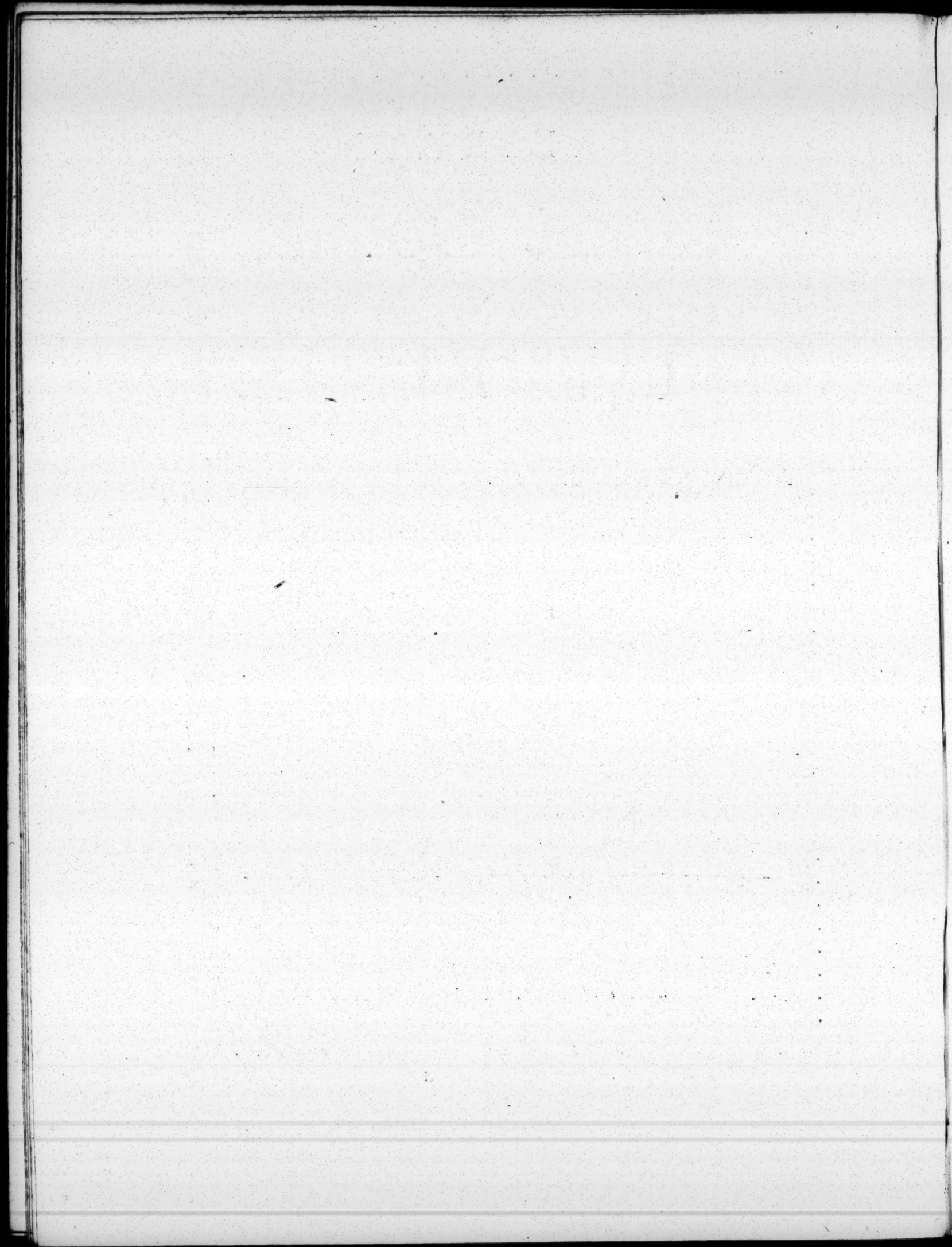
Si Amici & Vicini
Defuncti Communicare velint, &c.

Anno 2. Eliz. Regin. 1560.



L O N D O N :

Printed for *Blanch Pawlet*, at the *Bible in Chancery-*
Lane near Fleetstreet. MDCLXXXIV.





LIZABETHA, Dei Gratia, Angliæ,
 Franciæ, & Hiberniæ Regina, Fidei
 Defensor, &c. Omnibus ad quos præsen-
 tes Literæ pervenerint, Salutem. Cum
 memores Officii nostri erga Deum Om-
 nipotentem, (cujus providentia Princi-
 pes regnant) legibus quibusdam celeberrimis consensu trium Regni nostri Statuum, sancitis, anno Regni nostri primo, Regium nostrum assensum libenter præbuerimus: inter quas una lex lata est, ut Preces publicæ, una, & eadem certa, & præscripta precandi forma, lingua vulgari, & vernacula, passim in Ecclesia Anglicana haberentur, quo Subditi nostri quid orarent, facilius intelligerent: & absurdum illum, diuque in Ecclesia inveteratum errorem, tandem devitarent. Fieri enim non potest, ut preces, supplicationes, aut gratiarum actiones non intellectæ, mentis ardorem aliquando excitent & accendant, cum spiritu & veritate. Deus qui Spiritus est, non oris tantum strepitu adorari vult; Cui rei etiam addi potest, quod hac ceca ignoratione, superstitiosæ preces, aut res alienæ, non satis idoneæ quæ Deo profunderentur, cordium humanorum scrutatori, sæpenumero ore prophano offerebantur. Notum vobis esse volumus, quod, quoniam intelligimus Col-

legia utriusque Academiae, Cantabrigiensis & Oxoniensis: Collegium item novum prope Wintoniam & Etonense, bonis literis dicata, supplicibus votis petere, ut quo sacrarum literarum monumenta Latina, ad uberiores Theologiae fructum eis reddantur magis familiaria, eis liceat eadem forma Precum Latine uti. Omnibus Reipublicae nostrae membris, quantum in nobis est, consulere, & cum eorum necessitati, qui Latina non intelligunt, tum eorum voluntati qui ut raquem linguam percipiunt, consulere cupientes constituimus per praesentes, licitum esse, & permissum nostra Auctoritate & privilegio Regali, tam Decano & Sodalitio Ecclesiae Christi in Academia nostra Oxoniae, quam Praesidibus, Custodibus, Rectoribus, Magistris & Sodalitatibus omnium & singulorum Collegiorum Cantabrigiae, Oxoniae, Wintoniae, Etonae, hoc modo precandi Latine, uti publice in Ecclesiis & Sacellis suis quem nos per nostrum Typographum edi curavimus in hoc praesenti volumine, convenientem cum Anglicano nostro Publicarum precum libro, jam per universum nostrum Regnum recepto & usitato. Cui item peculiaris quaedam in Christianorum tenebris & exequiis decantanda adjungi precipimus, Statuto illo praedicto Ritu Publicarum Precum (cujus supra mentionem fecimus) anno primo Regni nostri promulgato in contrarium non obstante.

Proviso semper, quod in ejusmodi Collegiis, quibus Laicorum parochiae annexae erunt, ac in reliquis etiam, ad quorum Tempia Laici eorundem Collegiorum famuli & Ministri, sive alii quicunque Latinae linguae imperiti, necessario adire debent, his horae aliquot opportuna & loca in dictis Ecclesiis aut Sacellis, assignentur, in quibus, Festis saltem diebus, Praeces matutinae & vespertinae legantur & recitentur. Et Sacramentorum administrationes suis temporibus Anglicae, ad Laicorum edificationem celebrare possint. Eadem etiam formula Latina precandi privatim uti, hortamur omnes reliquos Ecclesiae nostrae Anglicanae Ministros, cujuscunque

cujuscunque gradus fuerint, iis diebus, quibus aut non solent, aut non tenentur Parochianis suis ad eadem sacram pro more accedentibus, publice Preces vernacula lingua, secundum formam dicti Statuti recitare. In premissorum autem fidem & testimonium, has literas nostras fieri fecimus patentes.

Dat. apud Palatium nostrum de Westmonasterio, Sexto die Aprilis, Anno regni nostri secundo, 1560.

In Commendationibus Benefactorum.

AD cujusque termini finem Commendatio fiat Fundatoris, aliorumque Clarorum virorum, quorum beneficentia Collegium locupletatur.

Ejus hæc sit forma.

Primum recitetur clara voce Oratio Dominica.

Pater noster qui es in Coelis, &c.

Deinde recitentur tres; Exaltabo te Deus, Psalm 144.
 Lauda anima mea Do. Psalm 145,
 Psalmi. Laudate Dominum quoniam bonus, Ps. 146.
 Post hæc legatur Cap. 44. Ecclesiastici.

His finitis, sequatur Concio: in qua Concionator Fundatoris amplissimam munificentiam prædicet: quantus sit literarum usus ostendat: quantis laudibus afficiendi sunt qui literarum studia beneficentia sua excitent: quantum sit ornamentum Regno doctos viros habere, qui de rebus controversis vere judicare possunt, quanta sit Scripturarum laus, & quantum ille omni humani Authoritati antecedant, quanta

quanta sit ejus Doctrinæ in vulgus utilitas, & quam late pateat : quam egregium & regium sit (cui Deus universæ plebis suæ curam commisit) de multitudine Ministrorum verbi laborare, atque hi ut honesti atque eruditi sint, curare : atque alia ejus generis, quæ pii & docti viri cum laude illustrare possint.

Hac concione perorata, decantetur
Benedictus Dominus Israel.

Ad extremum hæc adhibeantur.

Minister.

In memoriam æternam erit justus.

Responsio.

Ab auditu malo non timebit.

Minister.

Justorum animæ in manu Dei sunt.

Responsio.

Nec attingit illos cruciatus.

Oremus.

Domine Deus, Resurrectio & Vita Credentium, qui semper es laudandus, tum in viventibus quam in defunctis, agimus tibi gratias, pro Fundatore nostro N. cæterisque Benefactoribus nostris, quorum beneficiis hic ad pietatem & studia literarum alimur : rogantes ut nos, his donis ad tuam gloriam recte utentes, una cum illis, ad resurrectionis gloriam immortalem perducamur : per Jesum Christum Dominum nostrum. Amen.

Celebratio

Celebratio Coenæ Domini in Funebribus, si Amici & vicini defuncti communicare velint.

Collecta.

Misericors Deus, pater Domini nostri Jesu Christi, qui es Resurrectio & vita, in quo qui credidit etiam si mortuus fuerit, vivet; & in quo qui crediderit & vivit non morietur in æternum: quique nos docuisti per sanctum Apostolum tuum *Paulum*, non debere mæ- rere pro dormientibus in Christo, sicut ii qui spem non habent resurrectionis, humiliter petimus, ut nos a morte peccati resuscites ad vitam justitiæ, ut cum ex hac vita emigramus, dormiamus cum Christo, quemadmodum speramus hunc fratrem nostrum & in generali resurrecti- one, extremo die, nos una cum hoc fratre nostro resus- citati, & receptis corporibus, regnemus una tecum in vi- ta æterna; per Dominum nostrum Jesum Christum. *Amen.*

Epistola. 1 Thess. 4.

Nolo vos ignorare fratres de his qui obdormierunt, ne doleatis quemadmodum & cæteri non habentes spem. Nam si credimus quod Jesus mortuus est & resurrexit, sic & Deus eos qui obdormierunt, per Jesum, adducet cum illo. Hoc enim vobis dicimus in verbo Domini, quod nos qui vivimus, & reliqui erimus in adventum Domini, nequaquam præveniemus eos qui dormi- unt. Quoniam ipse Dominus cum hortatu & voce Arch- angeli, ac tuba Dei descendet de Cœlo: & mortui in Christo resurgent primum: deinde nos qui vivemus, qui reliqui erimus, simul cum illis rapiemur in nubibus in occursum Domini in aere, & sic semper cum Domino erimus. Proinde consolemini vos mutuo sermonibus his.

Evan.

Evangelium, Joan. 6.

Dixit Iesus Discipulis suis, & Turbis Judæorum: Omne quod dat mihi pater, ad me veniet: & eum qui venit ad me, non ejicio foras. Quia descendi de Cœlo, ut faciam non quod ego volo, sed quod vult is qui misit me. Hæc est autem voluntas ejus qui misit me, Patris, ne quid perdam ex omnibus quæ dedit mihi, sed resuscitem illa in novissimo die. Hæc est autem voluntas ejus qui misit me, ut omnis qui videt filium & credit in eum, habeat vitam æternam, & ego suscitabo eum novissimo die.

Vel hoc Evangelium, Joan. 5.

Dixit Iesus discipulis suis & Turbis Judæorum: Amen, Amen dico vobis, qui sermonem meum audit, & credit ei qui misit me, habet vitam æternam, & in condemnationem non veniet, sed transivit a morte in vitam. Amen, Amen dico vobis, quod veniet hora & nunc est, quando mortui audient vocem filii Dei: & qui audierint, vivent. Sicut enim pater habet vitam in semetipso, sic dedit & filio habere vitam in semetipso: & potestatem dedit ei judicandi quoque, quia Filius hominis. Nolite mirari hoc: quia veniet hora in qua omnes qui in monumentis sunt, audient vocem ejus, & prodibunt, qui bona fecerunt in resurrectionem vitæ: qui vero mala egerunt, in resurrectionem condemnationis.

ARTICULI

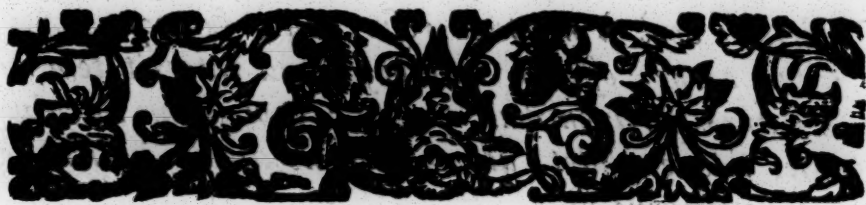
ARTICULI
De quibus convenit inter
Archiepiscopos,
ET
EPISCOPOS
Utriusque Provinciæ,
ET
CLERUM UNIVERSUM.
In Synodo, *Londini.*

Anno 1562. secundum computationem Ecclesiæ
Anglicanæ, ad tollendam opinionum dissentionem,
& consensum in vera Religione firmandum.

Editi auctoritate serenissimæ Reginæ.

L O N D I N I :

Pro Bl. Pawlet, ad Insigne Sanctorum Bibliorum in
Vico Chancery-Lane propè Fleetstreet. 1684.



1. De Fide in sacro-sanctam Trinitatem.

UNus est *vivus, & verus Deus, aternus, incorporeus, impartibilis, impassibilis, immensa potentia, sapientia, ac bonitatis, creator, & conservator omnium, tum visibilium, tum invisibilium. Et in unitate hujus divinae naturae, tres sunt personae, ejusdem essentiae, potentiae ac aeternitatis, Pater, Filius, & Spiritus sanctus.*

2. De Verbo, sive Filio Dei, qui verus homo factus est.

Filius, qui est *Verbum Patris, ab aeterno à Patre genitus, verus & aternus Deus, ac Patri consubstantialis, in utero beatae Virginis, ex illius substantia naturam humanam assumpsit: ita ut duae naturae, divina & humana, integre atque perfecte unitate personae fuerint inseparabiliter conjunctae, ex quibus est unus Christus, verus Deus & verus homo, qui vere passus est, crucifixus, mortuus, & sepultus, ut Patrem nobis reconciliaret, essetque hostia, non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.*

3. De descensu Christi ad inferos.

Quemadmodum Christus pro nobis mortuus est, & sepultus, ita etiam credendum est ad Inferos descendisse.

4. De Resurrectione Christi.

Christus verè à mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit : cum quibus in cælum ascendit, ibique residet, quoad extremo die ad judicandos homines reversurus sit.

5. De Spiritu Sancto.

Spiritus sanctus à Patre & Filio procedens ejusdem est cum Patre, & Filio essentiae, majestatis, & gloriae, verus ac aternus Deus.

6. De divinis Scripturis, quod sufficiant ad salutem.

Scriptura sacra continet omnia, quæ ad salutem sunt necessaria, ita, ut quicquid in ea nec legitur, neque inde probari potest, non sit à quonam exigendum, ut tanquam articulus fidei credatur, aut ad salutis necessitatem requiri putetur.

Sacra Scriptura nomine, eos Canonicos libros veteris, & novi Testamenti intelligimus, de quorum authoritate, in Ecclesia nunquam dubitatum est.

De nominibus, & numero Librorum sacrae Canonicae Scripturae veteris Testamenti.

Genesis.

Exodus.

Leviticus.

Numeri.

Deuteron.

Josue.

Judicum.

Ruth.

Prior Liber Samuelis.

Secundus Liber Samuelis.

Prior Liber Regum.

Secundus Liber Regum.

Prior Liber Paralipom.

Secundus Liber Paralipomen.

Primus Liber Esdrae.

Secundus

*Secundus Liber Esdræ.
Liber Hester.
Liber Job.
Psalmi.
Proverbia.*

*Ecclesiastes vel Concionator.
Cantica Solomonis.
4. Prophetæ Majores.
12. Prophetæ Minores.*

Alios autem Libros (ut ait Hieronymus) legit quidem Ecclesia, ad exempla vitæ, & formandos mores: illos tamen ad dogmata confirmanda non adhibet, ut sunt,

*Tertius Liber Esdræ.
Quartus Liber Esdræ.
Liber Tobie.
Liber Judith.
Reliquum Libri Hester.
Liber Sapientiæ.
Liber Jesu filii Sirach.
Baruch Prophetæ.*

*Canticum trium puerorum.
Historiæ Susannæ.
De Bel & Dracone.
Oratio Manasses.
Prior Liber Machabeorum.
Secundus Liber Machabeorum.*

Novi Testamenti omnes libros (ut vulgo recepti sunt) recipimus, & habemus pro Canonicis.

7. De Veteri Testamento.

Testamentum vetus, novo contrarium non est, quandoquidem tam in veteri, quam in novo, per Christum, qui unicus est Mediator Dei, & hominum, Deus & homo, æterna vita humano generi est proposita. Quare male sentiunt, qui veteres tantum in promissiones temporarias sperasse confingunt. Quanquam lex à Deo data per Moysen (quoad ceremonias & ritus) Christianos non astringat, neque civilia ejus præcepta in aliqua republica necessario recipi debeant, nihilominus tamen ab obedientia mandatorum (que moralia vocantur) nullus (quantumvis Christianus) est solutus.

8. De

8. De tribus Symbolis.

Symbola tria, Nycænum, Athanasii, & quod vulgo Apostolorum appellatur, omnino recipienda sunt, & credenda, nam firmissis Scripturarum Testimoniis probari possunt.

9. De Peccato Originali.

Peccatum Originis non est (ut fabulantur Pelagiani) in imitatione Adami situm, sed est vitium, & depravatio naturæ cujuslibet hominis ex Adamo naturaliter propagati: qua fiat, ut ab originali justitia quam longissime distet, ad malum sua natura propendeat, & caro semper adversus spiritum concupiscat, unde in unoquoque nascentium, iram Dei, atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio. Qua fit ut affectus carnis Græce *φρόνημα σαρκὸς* quod alii sapientiam, alii sensum, alii affectum, alii studium carnis interpretantur,) legi Dei non subjiciatur. Et quanquam renatis & credentibus, nulla propter Christum est condemnatio, peccati tamen in sese ratione habere concupiscentiam, fatetur Apostolus.

10. De Libero Arbitrio.

EA est hominis, post lapsum Adæ, conditio, ut sese naturalibus suis viribus, & bonis operibus, ad fidem, & invocationem Dei convertere, ac preparare non possit. Quare absque gratia Dei (quæ per Christum est) nos præveniente, ut velimus, & cooperante, dum volumus, & pietatis opera facienda, quæ Deo grata sunt, & accepta, nihil valeamus.

11. De Hominis Justificatione.

Tantum propter meritum Domini, ac Servatoris nostri Jesu Christi, per fidem, non propter opera, & merita nostra, justi coram Deo reputamur. Quare sola fide nos justificari

justificari doctrina est saluberrima, ac consolationis plenissima, ut in Homilia de justificatione hominis, fusius explicatur.

12. De bonis Operibus.

Bona opera quæ sunt fructus fidei, & justificados sequuntur, quanquam peccata nostra expiare, & divini judicii severitatem ferre non possunt: Deo tamen grata sunt: & accepta in Christo, atque ex vera & viva fide necessario profluunt, ut plane ex illis, æque fides viva cognosci possit, atque arbor ex fructu judicari.

13. De Operibus ante Justificationem.

Opera quæ fiunt ante gratiam Christi, & spiritus ejus afflatum, cum ex fide Jesu Christi non prodeant, minime Deo grata sunt, neque gratiam (ut multi vocant) de congruo merentur. Immo cum non sunt facta, ut Deus illa fieri voluit & præcepit, peccati rationem habere non dubitamus.

14. De Operibus Supererogationis.

Opera quæ Supererogationis appellant, non possunt sine arrogantia, & impietate prædicari. Nam illis declarant homines, non tantum se Deo reddere, quæ tenentur, sed plus in ejus gratiam facere, quam deberent, cum aperte Christus dicat, Cum feceritis omnia quæcunque præcepta sunt vobis, dicite, servi inutiles sumus.

15. De Christo, qui solus est sine peccato.

Christus in nostræ naturæ veritate, per omnia similis factus est nobis, excepto peccato, à quo prorsus erat immunis, tum in carne, tum in spiritu. Venit ut agnus, absque macula, qui mundi peccata per immolationem sui semel factam, tolleret, & peccatum (ut inquit Johannes) in eo

eo non erat : sed nos reliqui etiam baptizati, & in Christo regenerati, in multis tamen offendimus omnes. Et si dixerimus, quia peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.

16. De peccato post Baptismum.

Non omne peccatum mortale post Baptismum voluntarie perpetratum, est peccatum in Spiritum sanctum, & irremissibile. Proinde lapsis à Baptismo in peccata, locus pœnitentiæ non est negandus : post acceptum Spiritum sanctum possumus à gratia data recedere, atque peccare, denique per gratiam Dei resurgere, ac resipiscere : ideoque illi damnandi sunt, qui se quam diu hic vivant, amplius non posse peccare affirmant, aut vere resipiscentibus, veniam locum denegant.

17. De Prædestinatione & Electione.

Prædestinatio ad vitam, est æternum Dei propositum, quo ante jacta mundi fundamenta, suo consilio, nobis quidem occulto constanter decrevit, eos quos in Christo elegit ex hominum genere, a maledicto & exitio liberare, atque (ut vasa in honorem efficta) per Christum, ad æternam salutem adducere. Unde qui tam præclaro Dei beneficio sunt donati, illi spiritu ejus, opportuno tempore operante secundum propositum ejus, vocantur, vocationi per gratiam parent, justificantur gratis, adoptantur in filios Dei, unigeniti ejus Jesu Christi imagini efficiuntur conformes, in bonis operibus sancte ambulant, & demum ex Dei misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum prædestinationis & electionis nostræ in Christo pia consideratio, dulcis, suavis & ineffabilis consolationis plena est, vere piis, & his qui sentiunt in se vim spiritus Christi, facta carnis, & membra, quæ adhuc sunt super terram, mortificantem, animumque ad cælestia, & superna

perna rapientem. Tum quia fidem nostram de eterna salute consequenda per Christum plurimum stabilit, atque conformat, tum quia amorem nostrum in Deum vehementer accendit. Ita hominibus curiosis, carnalibus, & spiritu Christi destitutis, ob oculos perpetuo versari predestinationis Dei sententiam, pernitiocissimum est precipitium, unde illos diabolus protrudit, vel in desperationem vel in aequae pernitiocissimae impurissimae vitae securitatem, deinde promissiones divinas sic amplecti oportet, ut nobis in sacris literis generaliter propositae sunt, & Dei voluntas in nostris actionibus ea sequenda est, quam in verbo Dei habemus, diserte revelatam.

18. De speranda aeterna salute tantum in nomine Christi.

Sunt & illi Anathematizandi, qui dicere audent unumquemque in lege aut secta quam profitetur esse servandum, modo juxta illam, & lumen naturae accurate vixerit, cum sacrae literae tantum Jesu Christi nomen praedicent quo salvos fieri homines oporteat.

19. De Ecclesia.

Ecclēsia Christi visibilis est cōtus fidelium, in quo verbum Dei purum praedicatur, & sacramenta, quoad ea quae necessario exigantur, juxta Christi institutum recte administrantur. Sicut erravit Ecclesia Hierosolymitana, Alexandrina, & Antiochena: ita & erravit Ecclesia Romana, non solum quoad agenda, & caeremoniarum ritus, verum in his etiam quae credenda sunt.

20. De Ecclesiae Autoritate.

Habet Ecclesia Ritus sive Ceremonias statuendi jus, & in fidei controversis auctoritatem; quamvis Ecclesia non licet quicquam institnere quod verbo Dei scripto adwerjetur, nec unum Scripturae locum sic exponere potest, ut

F f

alteri

alteri contradicat. Quare licet Ecclesia sit divinorum librorum testis, & conservatrix, attamen ut adversus eos nihil decernere, ita præter illos, nihil credendum de necessitate salutis debet obtrudere.

21. De autoritate Conciliorum generalium.

Generalia Concilia, sine jussu, & voluntate principum congregari non possunt, & ubi convenerint, quia ex hominibus constant, qui non omnes spiritu, & verbo Dei, reguntur, & errare possunt, & interdum errarunt etiam in his quæ ad Deum pertinent: ideoq; quæ ab illis instituuntur, ut ad salutem necessaria; neque robur habent, neque auctoritatem, nisi ostendi possint è sacris literis esse desumpta.

22. De Purgatorio.

Doctrina Romanensium de Purgatorio de indulgentiis, de veneratione, & adoratione, tum imaginum, tum reliquiarum, necnon de invocatione Sanctorum, res est inutilis, inaniter conficta, & nullis Scripturarum testimoniis innititur: immo verbo Dei contradicit.

23. De Ministrando in Ecclesia.

Non licet cuicumque sumere sibi munus publice prædicandi, aut administrandi Sacramenta in Ecclesia, nisi prius fuerit ad hæc obeunda legitime vocatus & missus. Atque illos legitime vocatos & missos existimare debemus, qui per homines, quibus potestas vocandi ministros, atque mittendi in vineam Domini publice concessa est in Ecclesia, co-optati fuerint, & asciti in hoc opus.

24. De loquendo in Ecclesia lingua quam populus intelligit.

Lingua populo non intellecta, publicas in Ecclesia preces peragere aut Sacramenta administrare, verbo Dei, & primitivæ Ecclesiæ consuetudini plane repugnat. De

25. De Sacramentis.

Sacramenta à Christo instituta, non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia, & efficacia signa gratiæ atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nos operatur, nostramque fidem in se non solum excitat, verumetiam confirmat.

Duo à Christo Domino nostro in Evangelio instituta sunt Sacramenta, scilicet: Baptismus, & Cæna Domini.

Quinque illa vulgo nominata Sacramenta: scilicet, confirmatio, pœnitentia, ordo, matrimonium, & extrema unctio, pro Sacramentis Evangelicis habenda non sunt, ut quæ partim à prava Apostolorum imitatione profluxerunt, partim vitæ status sunt in Scripturis quidem probati: sed Sacramentorum eandem cum Baptismo, & Cæna Domini rationem non habentes, ut quæ signum aliquod visibile, seu ceremoniam, à Deo institutum, non habeant.

Sacramenta non in hoc instituta sunt à Christo ut spectarentur, aut circumferentur, sed ut rite illis uterentur & in his duntaxat qui digni percipiunt salutarem habent effectum: Qui vero indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

26. De vi institutionum divinarum quod eam non tollat malitia Ministrorum.

Quamvis in Ecclesia visibili, bonis mali semper sunt admixti, atque interdum ministerio verbi, & Sacramentorum administrationi præsent, tamen cum non suo, sed Christi nomine agant, ejusque mandato, & authoritate ministrent, illorum ministerio uti licet, cum in verbo Dei audiendo, tum in Sacramentis percipiendis. Neque per illorum malitiam, effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide, & rite sibi oblata percipiunt, quæ propter institutionem Christi, & promissionem efficacia sunt, licet per malos administrentur.

Ad Ecclesie tamen disciplinam pertinet, ut in malos ministros inquiratur, accusenturque ab his, qui eorum flagitia noverint, atque tandem iusto convicti iudicio deponantur.

27. De Baptismo.

Baptismus non est tantum professionis signum, ac discriminis nota, qua Christiani a non Christianis discernantur, sed etiam est signum regenerationis, per quod, tanquam per instrumentum, recte baptismum suscipientes, Ecclesie inferuntur, promissionis de remissione peccatorum, atque adoptione nostra in filios Dei per Spiritum sanctum visibilter obsignantur, fides confirmatur, & vi divine invocationis gratia augetur.

Baptismus parvulorum omnino in Ecclesia retinendus est, ut qui cum Christi institutione optime congruat.

28. De Cœna Domini.

Cœna Domini non est tantum signum mutue benevolentie Christianorum inter sese, verum potius est Sacramentum nostræ per mortem Christi redemptionis.

Atque adeo rite, dignè, & cum fide sumentibus, panis quem frangimus est communicatio corporis Christi: similiter poculum benedictionis, est communicatio sanguinis Christi.

Panis & Vini Transsubstantiatio in Eucharistia ex sacris literis probari non potest. Sed apertis Scripturæ verbis adversatur, Sacramenti naturam evertit, & multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur, & manducatur in Cœna, tantum cœlesti, & spirituali ratione. Medium autem quo corpus Christi accipitur, & manducatur in Cœna, fides est.

Sacramentum Eucharistie, ex institutione Christi non servabatur, circumferabatur, elevabatur, nec odorabatur.

29. De manducatione corporis Christi, & impios illud non manducare.

Impii, & fide viva destituti, licet carnaliter, & visibilter (ut Augustinus loquitur) corporis, & sanguinis Christi

Christi Sacramentum dentibus premant, nullo tamen modo Christi participes efficiuntur. Sed potius tantæ rei Sacramentum, seu Symbolum, ad iudicium sibi manducant, & bibunt.

30. De utraque specie.

C*alix Domini laicis non est denegandus; utraq̃ue enim pars Domini Sacramenti, ex Christi institutione, & præcepto, omnibus Christianis ex equo administrari debet.*

31. De unica Christi oblatione in cruce perfecta.

O*blatio Christi semel facta, perfecta est redemptio, propitiatio, & satisfactio pro omnibus peccatis totius mundi, tam originalibus, quam actualibus. Neque præter illam unicam, est ulla alia pro peccatis expiatio, unde missarum sacrificia, quibus, vulgo dicebatur, sacerdotem offerre Christum in remissionem pænæ, aut culpæ, pro vivis & defunctis, blasphema figmenta sunt, & perniciose imposturæ.*

32. De conjugio Sacerdotum.

E*piscopis, Presbyteris, & Diaconis, nullo mandato divino præceptum est, ut aut cælibatum voveant, aut à matrimonio abstineant. Licet igitur etiam illis, ut cæteris omnibus Christianis, ubi hoc ad pietatem magis facere iudicaverint, pro suo arbitratu matrimonium contrahere.*

33. De Excommunicatis vitandis.

Q*ui per publicam Ecclesiæ denuntiationem rite ab unitate Ecclesiæ præcisus est, & Excommunicatus, is ab universa fidelium multitudine (donec per pænitentiam publice reconciliatus fuerit arbitrio Iudicis competentis) habendus est tanquam Ethnicus & publicanus.*

34. De Traditionibus Ecclesiasticis.

T*raditiones atque ceremoniæ easdem, non omnino necessarium est esse ubique, aut prorsus consimiles. Nam*

ut variae semper fuerunt, & mutari possunt, pro Regionum, temporum & morum diversitate, modo nihil contra verbum Dei instituatur.

Traditiones, & caeremonias Ecclesiasticas quae cum verbo Dei non pugnant, & sunt auctoritate publica institutae, atque probatae, quisquis privato consilio volens, & data opera, publice violaverit, is ut qui peccat in publicum ordinem Ecclesiae, quique ledit auctoritatem Magistratus, & qui infirmorum fratrum conscientias vulnerat, publice ut ceteri timeant, arguendus est.

Quaelibet Ecclesia particularis, sive Nationalis, auctoritatem habet instituendi, mutandi aut abrogandi Caeremonias, aut ritus Ecclesiasticos, humana tantum auctoritate institutos, modo omnia ad aedificationem fiant.

35. De Homiliis.

Tomus secundus Homiliarum, quarum singulos titulos huic articulo subjunximus, continet piam & salutarem doctrinam, & his temporibus necessariam, non minus quam prior Tomus Homiliarum, quae editae sunt tempore Edwardi sexti: Itaque eas in Ecclesiis per ministros diligenter, & clare, ut à populo intelligi possint, recitandas esse judicavimus.

De Nominibus Homiliarum.

Of the right use of the Church.	Of the Place and Time of Prayer.
Against peril of Idolatry.	That common Prayers and Sacraments ought to be ministred in a known Tongue.
Of repairing and keeping clean of Churches.	Of the reverent estimation of Gods Word.
Of good Works.	Of Alms doing.
First of Fasting.	Of the Nativity of Christ.
Against Gluttony & Drunkenness.	Of
Against excess of Apparel.	
Of Prayer.	

Of the Passion of Christ.	Of the gifts of the Holy Ghost.
Of the Resurrection of Christ.	For the Rogation days.
Of the worthy receiving of the Sacrament of the Body and Blood of Christ.	Of the State of Matrimony.
	Of Repentance.
	Against Idleness.
	Against Rebellion.

36. De Episcoporum & Ministrorum consecratione.

Libellus de consecratione Archiepiscoporum, & Episcoporum & de ordinatione Presbyterorum, & Diaconorum, editus nuper temporibus Edwardi VI. & autoritate Parliamenti illis ipsis temporibus confirmatus, omnia ad ejusmodi consecrationem, & ordinationem necessaria continet, & nihil habet, quod ex se sit, aut superstitiosum, aut impium: itaque quicumque juxta ritus illius libri consecrati, aut ordinati sunt, ab anno secundo prædicto regis Edwardi, usque ad hoc tempus, aut imposterum juxta eosdem ritus consecrabitur, aut ordinabuntur, rite atque ordine, atque legitime statuimus esse, & fore consecratos & ordinatos.

37. De Civilibus Magistratibus.

Regia Majestas in hoc Angliæ regno, ac cæteris ejus dominiis, summam habet potestatem, ad quam, omnium statuum hujus regni, siue illi Ecclesiastici sint, siue civiles, in omnibus causis, suprema gubernatio pertinet, & nulli externæ jurisdictioni est subiecta nec esse debet.

Cum Regiæ Majestati summam gubernationem tribuimus, quibus titulis intelligimus, animos quorundam calumniatorum offendi, non damus Regibus nostris, aut verbi Dei, aut Sacramentorum administrationem, quod etiam Injunctiones ab Elizabetha Regina nostra, nuper editæ, apertissime testantur. Sed eam tantum prerogativam, quam in sacris Scripturis à Deo ipso, omnibus piis Principibus, videmus semper fuisse

fuiffe attributam: hoc est, ut omnes status, atque ordines fidei suæ a Deo commissos, sive illi Ecclesiastici sint, sive civiles, in officio contineant, & contumaces, & delinquentes gladio civili coerceant.

Romanus Pontifex nullam habet jurisdictionem in hoc regno Angliæ.

Leges Regni possunt Christianos propter capitalia, & gravia crimina, morte punire.

Christianis licet, ex mandato Magistratus, arma portare & justa bella administrare.

38. De illicita bonorum Communicatione.

Facultates & bona Christianorum non sunt communia, quoad jus & possessionem (ut quidem Anabaptistæ falso jactant) debet tamen quisque de his quæ possidet, pro facultatum ratione pauperibus eleemosynas benigne distribuere.

39. De Jure Jurando.

Quemadmodum juramentum vanum, & temerarium à Domino nostro Jesu Christo, & Apostolo ejus Jacobo, Christianis hominibus interdictum esse fatemur: ita Christianorum Religionem minime prohibere censemus, quin jubente magistratu in causa fidei, & charitatis, jurare liceat, modo id fiat juxta Prophetæ doctrinam, in justitia, in judicio & veritate.

40. Confirmatio Articulorum.

Hic Liber antedictorum Articulorum jam denno approbatus est, per assensum & consensum serenissimæ Reginæ Elizabethæ Dominae nostræ Dei gratia Angliæ, Franciæ, & Hiberniæ Reginæ, Defensoris Fidei, &c. retinendus, & per totum Regnum Angliæ exequendus. Qui Articuli, & lecti sunt, & denuo confirmati, subscriptione D. Archiepiscopi & Episcoporum superioris domus, & totius Cleri inferioris domus in Convocatione Anno Dom. 1571.

LIBER

LIBER
Quorundam
CANONUM
DISCIPLINÆ
Ecclesiæ Anglicanæ,
ANNO MDLXXI.

<i>De Episcopis.</i>	<i>De Concionatoribus.</i>
<i>De Decanis Ecclesiarum.</i>	<i>De Residentia.</i>
<i>De Archidiaconis.</i>	<i>De Pluralitatibus.</i>
<i>De Cancellariis, &c.</i>	<i>De Ludimagistris.</i>
<i>De Ædituis Ecclesiarum.</i>	<i>De Patronis, &c.</i>

L O N D I N I :

Pro Bl. Pawlet, ad Insigne Sanctorum Bibliorum in
Vico Chancery-Lane propè Fleetstreet. 1684.

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De Episcopis.

Sequuntur in hoc libello certi quidam articuli de sacro ministerio, & procuratione Ecclesiarum, in quos plene consensus est in Synodo a Domino Matthæo Archiepiscopo Cantuariensi & totius Angliæ Primate & Metropolitano, & reliquis omnibus ejus Provinciæ Episcopis, partim personaliter præsentibus, partim procuratoria manu subscribentibus in synodo inchoata Londini in æde Divi Pauli, tertio die Aprilis. 1571.

OMNES EPISCOPI diligenter docebunt Evangelium, non tantum in Ecclesiis Cathedralibus quibus præsunt, sed etiam passim, per omnes Ecclesias suæ cujusque dioceseos, ubi maxime putabunt expedire.

Imprimis autem cohortabuntur populum ad lectionem, & auditionem Sacrarum Scripturarum: utque statim temporibus convenient ad suas quique Ecclesias, & diligenter auscultent Sacris Concionatoribus, utque submisceant & audiant pias preces, quæ à Ministro dicuntur, & una precentur ipsi, & cœlestium Mysteriorum, ut nunc in Ecclesiis nostris autoritate, & jussu totius Regni legitime, & pie procurantur, sint participes.

Episcopus quisque; ante Calendas Septembris proximas, advocabit ad se omnes publicos Concionatores, quicumque; erunt in sua cujusque; diocesi, & ab illis repetet facultates concionandi, quas habent authentico sigillo consignatas, easque vel retinebit apud se, vel extinguet. Deinde, delectu illorum prudenter facto, quoscunque; ad illam tantam functionem, ætate, doctrina, judicio, innocentia, modestia, gravitate, pares invenerit, illis novas facultates ultro dabit: ita tamen ut prius subscribant articulis christianæ religionis

ligionis publice in synodo approbatis, fidemque dent, se velle tueri, & defendere doctrinam eam, quæ in illis continetur, ut consentientissimam veritati divini verbi.

Episcopus etiam atque etiam considerabit, quod genus hominum admittat in famulitium. Fit enim interdum, ubi hæc cautio & diligentia non adhibetur, ut homines impios & veræ religionis inimicos, & criminosos, & tota vita impuros, & sceleratos admittamus, Ex eo adversarius facile capiet maledicendi occasionem.

Episcoporum famuli in omni vestis genere, ita se modestè & compositè ornabunt, ut fratres suos, quos *Paulus* appellat domesticos fidei, non offendant.

Episcopus nemini posthac manum imponet, nisi instituto in bonis literis, vel in Academia, vel in inferiore aliqua schola: aut qui satis commode intelligas latinam linguam, & probe versatus sit in sacris literis: nec nisi attigerit ætatem illam legitimam, quæ statutis & legibus est constituta; nec nisi cuius vita & innocentia gravium, & piorum hominum & Episcopo notorum fuerit testimonio commendata: nec si in agricultura, vel in vili aliquo & sedentario artificio fuerit educatus: nec nisi qui titulum (quem appellant) aliquem habeat, ut sit unde vitam tueatur, si Dei permisso, vel in cæcitatem, vel in gravem corporis infirmitatem, vel in morbum diuturnum incidat: nec nisi qui intra ipsius diœcesim sacro ministerio functurus sit, nec unquam nisi ubi sacrum aliquod ministerium in eadem diœcesi vacare contigerit. Neminem autem peregrinum, & ignotum vel ad sacerdotiorum proventus, vel Ecclesiasticum ministerium recipiet, nisi ab illo Episcopo, è cuius diœcesi discessit, literas commendatitias, quas appellant dimissorias, secum afferat.

Episcopus præbendarum, & beneficiorum suorum proximas secundas aut tertias advocaciones, quas vocant, nulli dabit. Sunt enim & a bonis moribus, & à Christiana charitate alienæ: nec dimissiones fructuum, aut redditum cujuscunq; rectoriæ, aut Ecclesiastici beneficii quacunq; ratione in plurimos confirmabit.

Epis-

Episcopus neminem, qui se otioso nomine Lectorem vocet & manus impositionem non acceperit in Ecclesiæ ministerio versari patietur.

Quivis Archiepiscopus, & Episcopus habebit domi suæ sacra Biblia in amplissimo volumine, uti nuperrime *Londini* excusa sunt, & plenam illam historiam quæ inscribitur *Monumenta Martyrum*, & alios quosdam similes libros ad religionem appositos. Locentur autem isti libri, vel in aula, vel in grandi cœnaculo, ut & ipsorum famulis, & advenis usui esse possint.

Decani Ecclesiarum Cathedralium.

Eosdem illos libros quos proxime diximus, Decanus quisque curabit emi, & locari in Ecclesia sua Cathedrali, ejusmodi in loco, ut a Vicariis & minoribus Canonici, & Ministris Ecclesiæ, & ab advenis, & peregrinis commode audiri, & legi possint.

Eosdem libros illos, Decanus & Primarius quisque residentiarius, quos appellant Ecclesiæ dignitates, ement suo quisque famulitio, eosque opportuno aliquo in loco, vel in aula, vel in cœnaculo locabunt.

Decanus & Præbendarii diligenter docebunt sacrum Dei verbum, non tantum in Ecclesiis Cathedralibus ubi vivunt, sed etiam in aliis Ecclesiis in eadem diœcesi, maxime vero in illis locis, unde ipsis redditus annui, & stipendia suppeditantur. Quod nisi fecerint, pro Episcopi arbitrio puniantur.

Nullus nec Decanus, nec Archidiaconus, nec Residentarius, nec Præpositus, nec Custos, nec Præfectus, alicujus Collegii, aut Ecclesiæ Cathedralis, nec Præses, nec Rector, nec quisquam ex illo ordine, quocunq; nomine censeatur, utetur posthac amictu illo quem appellant Graium Amicum, aut alia ulla veste simili superstitione contaminata. Sed in Ecclesiis quisq; suis utentur tantum linea illa veste, quæ adhuc Regio mandato retinetur, & Scholastica Epomide, quæ suo cujusq; Scholastico gradui & loco conveniat.

Quivis

Quivis Decanus in singulos annos ad minimum quater residebit in Ecclesia sua Cathedrali, ibique singulis huiusmodi vicibus mensem integrum (si fieri potest) docendo verbum Dei & hospitalitatem servando moram faciet, nisi forte gravibus & urgentibus causis impediatur. Eas autem causas in singulas vices indicabit Episcopo suo. Ubi autem venerit, una cum Præbendariis residentibus curabit, ut statuta illius Ecclesiæ, nisi contraria sint (ut multa sunt) verbo Dei, & statuta huius regni quæcunq; sunt, quæ Ecclesiasticum ordinem attingunt, & sacræ Injunctiones, vel à Regia Majestate editæ, vel Episcopi in visitationibus illius Ecclesiæ Cathedralis impositæ, diligenter observentur. Præterea Decanus, & Residentiarii quantum maxime possint dabunt operam, ut minores Canonici, aut Vicarii & Ministri Ecclesiæ, ne ignavi, & inutiles vitam ducant in ocio, & illicitis lusibus se exerceant, adigantur ad studia Scripturarum, utque illorum quisque habeat novum Testamentum non tantum Latino sermone scriptum, sed etiam Anglico.

Decanus & Residentiarii curabunt, ne qua alia forma observetur in canendis aut dicendis sacris precibus, aut in administratione sacramentorum, præterquam quæ propofita, & præscripta est in Libro publicarum precum: nec nullum admittent peregrinum ad habendam sacram concionem ad populum nisi ei, aut Regia Majestas, aut Archiepiscopus illius Provinciæ, aut illius dioceseos Episcopus facultatem indulserit. Et ejusmodi aliquis Concionator, ita vel à Regia Majestate, vel ab Archiepiscopo, vel ab Episcopo approbatus, publicabit ad populum pro concione doctrinam aliquam peregrinam, & impiam, & pugnantem, vel cum sacro Dei verbo, vel cum articulis religionis nostræ approbatis in Synodo, haud dubie cum eodem verbo Dei consentientibus, vel cum libro publicarum precum; Decanus aut Residentiarii primo quoque tempore indicabunt id Episcopo literis suis, & eorum aliquot qui concionantem audiverunt manu consignatis, ut ille statuatur quod videbitur.

Archidiaconi.

Quivis Archidiaconus habebit domi suæ, & alios libros, & nominatim eos qui inscribuntur *Momenta Matyrum.*

Archidiaconus qui vel jure communi, vel præscriptione habet potestatem visitandi, semel in singulos annos in persona sua, visitabit Provinciam suam, neque quenquam sibi substituet officialem, nisi qui in Academia fuerit educatus, & juri civili operam dederit, & annum ætatis vicesimum quartum compleverit, & non solum doctrina, sed etiam gravitate, & modestia par sit, obeundo illi muneri.

Archidiaconi, & illorum substituti, quos appellant officiales, in visitationibus suis vocabunt clerum ad rationem, quantum quisque promoverit in studio scripturarum, & quicumque ex illo ordine Magistrum Artium in Academiis non attigerint, illis proponet partem aliquam novi Testamenti memoriter ediscendam, eosque in proxima synodo ad repetitionem adigant, & contumaces, & negligentes Episcopo indicabunt.

Peracta visitatione Archidiaconus significabit Episcopo, quos invenerit in quoque decanatu, ex doctrina, & judicio præditos ut digni sint qui pro concione doceant populum, & præsit aliis. Ex illis Episcopus potest electum facere, quos velit esse Decanos rurales.

Archidiaconi in omnes delinquentes severe, & graviter animadvertent, neque connivebunt ad vitia, aut quenquam quem constat offendisse, impune abire patientur.

Archidiaconi curabunt, ut forensium suorum actorum moriæ fideliter & tuto conserventur, & semel in singulos annos adferent ad Episcopum suum originalia exemplaria omnia Testamentorum, quæ coram ipsis anno superiori probata fuerint, ut ea in Episcopi registro asserventur, copias autem illorum Testamentorum ad usum suum ipsi sibi describent, si velint.

Can.

Cancellarii, Commissarii, Officiales.

Quivis Cancellarius, Commissarius, & Officialis erit institutus in legibus Ecclesiasticis & civilibus, qui annum ætatis vicesimum sextum attigerit, & in scholis doctrinæ nomine gradum aliquem susceperit, & in forensibus causis mediocriter versatus fuerit, de cujus vita & moribus nullus sinister sermo audiatur. Ad hæc quivis horum, aut erit in sacro ministerio, aut si non erit, tamen animo toto & ferventi zelo erga religionem feretur, idque aperte & ingenue præ se feret: & antequam in functionem ingrediatur, sacramento se obstringet, de auctoritate & primatu Principis, atque etiam subscribet Articulis de religione in Synodo Episcoporum approbatis.

Nullus horum, nec Cancellarius, nec Commissarius, nec Officialis in cognitione causarum procedet usque ad ferendam sententiam excommunicationis nisi tantum in causis infantiarum. In correctionis negotiis, alia quidem facient omnia quæ de jure possint, & solent fieri.

Excommunicationis autem sententiam deferent tantum ad Episcopum: eamque aut ipse per se pronuntiabit, aut gravi alicui viro in sacro ministerio constituto, pronuntiandum committet. Postquam autem sententiam tulerit, addet insuper commonendi populi, & terroris causa, formulam illam verborum, quæ postea suo loco subjicietur, atque etiam aliam formulam similem, quæ servanda sit in denuncianda ad populum excommunicatione, curabit describi, & mitti ad singulos Ecclesiarum præfectos, ut habeant quo utantur, si usus postulet, Commutationem autem injunctæ poenitentiae, nec Cancellarius faciet, nec Archidiaconus, nec Officialis, nec Commissarius. Ea potestas multis gravibus de causis Episcopo soli reservabitur, aut si quem alium Episcopus ad eum usum speciali mandato designabit.

Ecclesiasticus

Ecclesiasticus Judex cujuscunque loci aut ordinis, neminem excommunicatum absolvet Domi suæ, aut alioqui in privatis ædibus: sed tantum publice, & pro tribunali.

Cancellarii, Officiales, Commissarii, omnem adhibebunt diligentiam, ut cæteri omnes qui ipsorum jurisdictioni subjiciuntur, officium faciant. Imprimis vero ut Rectores, Vicarii, & Ministri Ecclesiarum, studiose versentur in sacris literis, & sibi libros ordini & professioni suæ congruentes comparent, ut quicumque ad Magisterium Artium non accesserit, emat sibi duos libros novi Testamenti, alterum Latine translatum, alterum Anglice, ut illorum quisque memoriter ediscat eam pensam Scripturarum quæ illi vel ab Ecclesiastico Judice ordinario, vel ab alio cujus fidem & industriam Episcopus elegere maluerit, fuerit imposita: ut observent ordines & ritus descriptos in Libro publicarum precum, tam in legendis sacris Scripturis, & precibus dicendis, quam etiam in administratione Sacramentorum, ut neve detrahant aliquid, neve addant, neve de materia, neve de forma: ut honeste se gerant & ingravi vestitu, in libello admonitionum proposito, modeste & decenter ambulent: utque si familiam habeant, & uxores non habeant, mulierem aliam domi suæ ne alant nisi aut matrem, aut sororem, aut neptem ex fratre aut sorore: quod si cœlibes vivant & uxores non habeant, in taberna aut caupona cibum ne capiant, sed honesta aliqua in domo in eadem Parochia, ubi sine suspitione possint vivere: ut ne ludant aleis, neve chartis, aut aliis improbatis lusibus se exerceant: ut arcu tantum utantur & sagittis, idque animi causa, ut modeste, & in tempore, ne vel ab officio faciendo, vel a Sacrarum Scripturarum studiis auferantur.

Videbunt etiam ne Rector, Vicarius, aut Parochus uspiam interferviat, vel in capella, vel in oratorio, aut publicas preces dicat in cujusque privatis ædibus, nisi Episcopus illi autographo suo, & manus suæ subscriptione ejus rei potestatem fecerit, Ne Rector aut Vicarius, aut Parochus interferviat plusquam uni Ecclesiæ, aut Capellæ uno die.

Quisvis Minister Ecclesiæ, antequam in sacram functionem ingrediatur, subscribet omnibus Articulis de Religione Christi-

ana, in quos consensum est in Synodo : & publicè ad populum, ubicunque Episcopus jusserit, patefaciet conscientiam suam quid de illis Articulis, & universa doctrina sentiat. Semel autem receptus in sacrum ministerium, ab eo impofterum non discedet, nec se aut vestitu, aut habitu, aut in ulla vitæ parte geret pro Laico.

Quivis Rector Ecclesiæ, Vicarius, aut Parochus, quotannis ante vicesimum diem à Paschate, exhibebit Episcopo, ejusve Cancellario aut Commissario, nomina & cognomina Parochianorum suorum tam marium quam fœminarum (eorum inquam) qui cum exegerent annum ætatis suæ decimum quartum, tamen ad sacrosanctam Communionem (uti statutis & legibus Ecclesiasticis hujus regni tenentur) non accesserint, quique subire examen Ecclesiastici ministri de ediscendo Catechismo, & articulis Christianæ religionis detraxerint : quique Parentes aut Domini, liberos aut famulos suos ad audiendum discendumque eundem illum Catechismum constitutis temporibus ad Ecclesiam mittere contempserint. Neminem autem patientur de sacro lavacro infantem suscipere, nisi qui ad mensam dominicam accesserit, & sanctorum mysteriorum particeps fuerit : ad mysteriorum autem Communionem neminem admittet, qui Catechismum, & articulos fidei non didiceret.

Omnibus dominicis, & festis diebus, Rectores, Vicarii, & Parochi ita maturè & convenienter captato tempore venient ad Ecclesias, ut Parochiani confectis rebus suis, cum libris & famulis possint eodem occurrere. Ibi vero reverenter (uti par est) & pie peragent sacrum mysterium, ita clare, aperte, distincte, ut populus audire, & intelligere possit quid dicatur, & ex eo consolationem, & fructum capere. Eandem pietatem & reverentiam in sacrosanctis etiam mysteriis retinebunt, modo ne ad superstitionem, aut adorationem, aut idololatricum cultum vergant. Quod si tempore sacræ Communionis nulla erit concio, de scripto & è pulpito pronuntiabunt unam aliquam, aut aliam ex illis homiliis quas jam antea publicavimus in illum usum. Interim cohortabuntur populum, ut diligenter veniant ad Ecclesias, ut quæ legantur, quæque dicantur attente audiant, utque se toto illo tempore reverenter, & modeste gerant. Et ne
piorum

piorum animi, insolentia & irreligiosa levitate offendantur, curabunt ne juvenes, præsertim rustici, quorum ingenia procliviora fere sunt ad neglectum pietatis, & nequitiam: neve pulsent campanas, neve per templum obambulent, neve inter se otiose colloquantur, neve aut risu, aut strepitu, aut scurrilibus ineptiis, vel ministrum impedian, vel offendant populum.

Admonebunt populum, ut frequentius accedant ad sacram communionem, utque jam antea tota mente (uti par est) sese præparent. Et ut omnes intelligant quid debeant Deo optimo maximo: quid Principi, quem colere ac venerari debent ut Vicarium Dei: quid legibus: quid magistratibus: quid fratribus suis: quid populo Dei, omnibus dominicis & festis diebus statim a meridie præsto erunt in templis, ibique minimum ad duas horas legent, & docebunt Catechismum, & in eo instituent omnes suos omnium ætatum, atque ordinum, non tantum puellas aut pueros, sed etiam si opus erit grandiores. Imprimis vero admonebunt adolescentes & juvenes, non tantum mares, sed etiam fœminas, cautum esse legibus, ne quis illorum vel accedat ad sacram Communionem, vel contrahat nuptias, vel infantem è sacro fonte suscipiat, nisi antea didicerit rudimenta religionis *Christiane* & possit ad omnes partes Catechismi convenienter & dextre respondere.

Quod si Rectores, Vicarii, Parochi, vel concionari non possint, vel facultatem concionandi ab Episcopo non acceperint, tamen docebunt pueros prima elementa legere, scribere, noscere officium suum, quid debeant Deo, quid parentibus, quidque aliis: & si quos ex illis viderint ea esse indole, ut possint institutione, atque cultu ad literarum cognitionem pervenire, hortabuntur parentes, ut eos deducant ad Scholam, ut imbuti bonis disciplinis possint aliquando idonei esse ad sacrum Dei optimi maximi Ministerium; quos autem hebetiores, & ingenio a literis alieniore esse senserint, & eos curent, vel ad alias artes, vel etiam ad opus rusticum ablegari.

Admonebunt etiam Parochianos suos magnis & gravibus de causis, constitutum esse in Synodo a Reverendissimo Patre, Domino Mathæo Archiepiscopo Cantuar. & aliis Episcopis, ne liberi contrahant Matrimonium sine consensu parentum, neve juvenis

contrahendi potestatem habeat, ante annum ætatis suæ decimum sextum, neve Puella ante decimum quartum.

Æditui Ecclesiarum & alii selecti.

ÆDitui pro consuetudine suæ quique Parochiæ, Parochianorum suorum, & Ecclesiastici sui Ministri suffragiis, eligentur: alioqui æditui non erunt, nec amplius quam unum annum durabunt in illo munere, nisi forte iterum eligantur. Omnes autem Æditui semel in singulos annos reddent justam rationem earum pecuniarum, quæ in suas manus pervenerunt: atque etiam indicabunt particulatim quos sumptus fecerint in sarta tecta & usum Ecclesiæ. Postremo vero discedentes ab officio, quicquid pecuniarum, aliarumque Ecclesiasticarum rerum supererit, & in ipsorum erit potestate, id omne bona fide tradent Parochianis, ut ab illis rursus tradi possit proximis ædituis.

Æditui curabunt ut Ecclesiæ, plumbo, tegula materia, vitro, diligenter & probe reficiantur, ne vel minister, vel populus, aut in sacro ministerio & cultu Dei, aut in celestium mysteriorum tractatione, aut in habenda & audienda communione, coeli injuriis quatiatur. Imprimis autem operam dabunt, ut in omni Ecclesiastico conventu pax quam maxime conservetur & omnibus Episcoporum atque Archidiaconorum visitationibus, fideliter & nominatim detegent, atque indicabunt eos omnes qui sese in Ecclesia immodeste gesserint, quique vel intempestiva pulsatione campanarum, vel ambulationibus, vel colloquio & strepitu, ministrum aut concionatorem impediverint.

Æditui curabunt ut ædes sacræ, munde & sancte conserventur, ne cuiquam vel pulvere, vel ramentis, vel fordibus, moveant nauseam. Curabunt etiam ut sacra Biblia sint in singulis Ecclesiis in amplissimo volumine (si commode fieri possit) qualia nunc Londini excusa sunt, ut liber publicarum precum, ut sacræ homiliæ, utque homiliæ, quæ nuper scriptæ sunt contra rebellionem, sint in singulis Ecclesiis. Hos libros quam maxime integros & mundos esse convenit: Laceratos autem aut sordidos nullo modo, ne populo fastidium, & contemptum pariant.

pariant. Curabunt mensam ex asseribus compositam junctam, quæ administrationi sacro sanctæ communionis inserviat; & mundum tapetem, qui illam contegat: & suggestum commodum, unde cœlestis doctrina publicetur. Curabunt insuper ut omnia illa soloria, in quibus cruce lignæ aliquando prostrabant, & aliæ reliquæ superstitionis prorsus e medio auferantur, utque templorum parietes nova fidelia inducantur, & lectissimis sanctarum scripturarum sententiis illustrentur. Ut illarum lectione & admonitu populus possit ad pietatem commoveri. Postremo curabunt ut in singulis Ecclesiis sit sacer fons, non pelvis in quo baptismus ministraretur, isque ut decenter & munde conservetur.

Admonebunt etiam Caupones, & Tabernarios, qui vendunt edulia, ne quem in cauponam, aut tabernam suam recipiant toto illo tempore, quo aut habebitur concio aut sacrum ministerium perageretur. Quod si quis per contemptum, & contumaciam contra fecerit, & illum ipsum, & eos quos ad se receperit, nominatim in proxima visitatione indicabunt. Si quis vel aperto adulterio, vel stupro, vel incestu, vel ebrietate, vel jurandi consuetudine, vel lenocino, vel usura, vel alia demum quacunque impuritate vitæ, & nequitia, fratres offenderit, illos aeditui amice, & fraterne admonebunt, ut resipiscant. Quod nisi fecerint, indicabunt eos nominatim vel Rectori vel Vicario, vel Parocho, ut ab illis asperius, & vehementius admoneantur, & si perrexerint, tantisper dum redeant ad sanitatem, à sacra communione arceantur. Utque qui incontinenter, & laxè vivunt, pro meritis suis legum severitate castigentur. Eisdem aeditui eisdem illos adulteros, fornicarios, incestos, ebriosos, juratores, lenones, usurarios, in Episcoporum & Archidiaconorum visitationibus patefacient.

Aeditui convivia, symposia, cœnas, & invitationes publicas in templis celebrari non patientur: nec campanis superstitione pulsari, vel in vigilia animarum, vel postridie omnium sanctorum, qui dies non ita pridem genis mortuorum sacer erat, nec omnino unquam, ubi pulsandi consuetudo ad superstitionem videbitur inclinare. Illis autem tantum temporibus pulsari permittent,

mittent, quæ in libello admonitionum descripta sunt, & ad eundem tantum usum, eodemque tantum modo.

Nundinas, & mercatus publicos celebrare, & fontes sententia judicis condemnatos neci dedere, & supplicio afficere diebus dominicis non licebit.

Non patientur ut quisquam ex circumforaneis istis tenuibus, & fordidis mercatoribus, qui aciculas & ligulas, & crepundia, & res viles & minutas circumferunt ac distrahunt, quos pedarios, aut pedularios appellant, proponant merces suas vel in cœmeteriis, vel in porticibus Ecclesiarum, aut uspiam alibi diebus festis, aut dominicis, interim dum peragitur pars aliqua sacri ministerii, aut habetur sacra concio; nec ut mendici aut erronei, quibus nulla certa sedes, toto illo sacrorum aut concionum tempore, hæreant in cœmeterio vel in porticu, sed mandabunt, ut aut ingrediantur, aut discedant.

Observabunt etiam atque inquirent diligenter ecqui ex Parochianis, temporibus lege constitutis, aut non veniant ad Ecclesias, aut tardius & negligentius veniant. Quosque invenerint deliquisse, in eos ex legum præscripto animadvertent. Observabunt etiam, ecquid omnes ac singuli Parochiani toties accedant ad sacram communionem in singulos annos, quoties leges & statuta jubent, ecqui etiam peregrini atque advenæ ex aliis Parochiis, frequentius & usitatus veniant ad Ecclesiam suam, illosque Parocho suo indicabunt, ne illos forte recipiat ad sacram communionem inter alios, sed ad suos potius Parochos rejiciat.

Nullum nec Rectorem, nec Vicarium recipient ad ministerium Ecclesiæ suæ, nisi quem Episcopus institutione sua approbaverit, & in possessionem illius Ecclesiæ mandato suo misserit. Nec Parochum recipient nisi literis & sigillo Episcopi, nominatim illi Ecclesiæ commendatum. Quod si Rector, Vicarius, aut Parochus aliter se gerat in ministerio suo obeundo, aut quod male & obscure, & confuse legat, aut quod solutius & laxius vivat, quam hominem par sit ejus ordinis, & ex ea re gravis offensio suscipietur: Æditui eum mature deferent ad Episcopum, ut quam primum animadversio aliqua & vitii emendatio consequatur.

Utque

Utque Episcopus intelligat, quæ conciones habitæ fuerint in singulis Ecclesiis suæ diœceseos, Aeditui curabunt, ut nomina omnium Concionatorum qui ad se aliunde venerint annotentur in libello quem habebunt paratum in eum usum, utque in eodem libello concionator quisque subscribat nomen suum, & diem quo habuerit concionem, & ejus Episcopi nomen à quo acceperit concionandi potestatem.

Postremo Aeditui diligenter observari curabunt ea omnia, quæ ad ipsorum officia pertinebunt, quæque Regiis injunctionibus, & in libello admonitionum continentur, quæque vel ab Archiepiscopo, vel ab Episcopo in suis cujusque visitationibus ad usum Ecclesiarum proponentur. Quod si quis eos vel jurgiis petulanter insectetur, vel etiam in jus trahat, quod officium fecerint, & errantes detexerint, id quoque indicabunt Episcopo, ut ejus opera & studio facilius a molestia liberentur.

Concionatores.

Nemo nisi ab Episcopo permissus in Párochia sua publice prædicabit, nec posthac audebit concionari extra ministerium, & Ecclesiam suam, nisi potestatem ita concionandi acceperit, vel a Regia Majestate per omnes regni partes, vel ab Archiepiscopo per provinciam, vel ab Episcopo per diœcesim. Nulla autem potestas concionandi firma erit impofterum, aut auctoritatem aliquam obtinebit, nisi tantum quæ impetrata fuerit post ultimum diem Aprilis, qui fuit in An. 1571. Concionatores modeste & sobrie in omni vitæ parte sese gerent.

Imprimis vero videbunt, ne quid unquam doceant pro concione, quod à populo religiose teneri & credi velint, nisi quod consentaneum sit doctrinæ veteris aut novi Testamenti, quodque ex illa ipsa doctrina catholici patres, & veteres Episcopi collegerint, & quoniam articuli illi religionis christianæ in quos consensus est ab Episcopis in legitima & sancta synodo, jussu atque auctoritate serenissimæ Principis Elizabethæ convocata, & celebrata, haud dubie collecti sunt ex sacris libris veteris & novi Testamenti, & cum cœlesti doctrina, quæ in illis continetur, per
omnia

omnia congruunt, quoniam etiam liber publicarum precum, & liber de inauguratione Archiepiscoporum, Presbyterorum, & Diaconorum, nihil continent ab illa ipsa doctrina alienum, quicumque mittentur ad docendum populum, illorum articulorum auctoritatem & fidem, non tantum concionibus suis, sed etiam subscriptione confirmabunt. Qui secus fecerit, & contraria doctrina populum turbaverit, excommunicabitur.

Inter concionandum utentur veste quam maxime modesta, & gravi, quæ deceat, atque ornet ministrum Dei, qualisque in libello admonitionum descripta est. Nec pecuniam pro concione, aut mercedem ullam exigent: sed victu tantum & simplici apparatu, & unius noctis hospitio contenti erunt.

Vanas & aniles opiniones & hæreses, & errores Pontificos, à doctrina, & fide Christi abhorrentes, non docebunt: nec omnino quicquam, quo imperita multitudo, vel ad novitatis studium, vel ad contentionem inflammetur. Semper autem proponant ea, quæ ad ædificationem faciant & auditores Christiana concordia, & charitate concilient.

Residentia.

Absentia Pastoris à dominico grege, & secura illa negligentia, quam videmus in multis, & destitutio ministerii, effres & in se fœda, & odiosa in vulgus, & pernitiola Ecclesiæ Dei. Itaque hortamur omnes Pastores Ecclesiarum in domino Jesu, ut quam-primum redeant ad Parochias quique suas, & diligenter doceant Evangelium, & pro fructuum suorum ratione alant familiam, & hospitalitate juvent pauperes, ibique versentur in singulos annos, non minus quam sexaginta dies.

Pluralitas.

Non licebit cuiquam cuiuscunque sit gradus, aut ordinis, plusquam duo Ecclesiastica beneficia obtinere eodem tempore. Neque cuiquam omnino licebit obtinere duo beneficia; si plusquam viginti sex milliariis distincta sint.

Ludi-

Ludimagistri.

Non licebit cuiquam docere literas, & instituere pueros nec publice in schola, nec privatim in cujusquam ædibus, nisi quem Episcopus ejus diœceseos approbaverit, cuique sub authentico sigillo suo docendi potestatem fecerit. Hoc autem loco primariam nobilitatem honoris causa excipimus. Episcopus autem nullum Ludimagistrum approbabit, nec illo munere dignum censebit, nisi quem suo judicio doctum, & illo loco dignum invenerit, quemque de vita & moribus & imprimis de religione viderit piorum hominum testimonio commendari.

Ludimagistri nullam docebunt grammaticam, nisi eam quam solam Regia Majestas per omne regnum in omnibus scholis legi mandavit; nec alium latinum Catechismum quam qui editus est Anno. 1570, quem etiam Anglice redditum, pueros, qui Latine nesciunt, docere volumus.

Alios autem libros docebunt, unde Latini, Græcique sermonis copia & puritas addisci possit, & eos imprimis qui ad notitiam Christi, & pietatem faciant. Semel autem in singulos annos indicabunt Episcopo, quos habeant ex omni numero lectissimos, qui ea sint indole, eoque profectu in literis ut spes sit, vel ad functionem politicam, vel ad sacrum ministerium fore accomodos. Hac spe parentes inducti, eos libentius alent ad literas.

Imprimis vero ita instituent, & formabunt linguas puerorum, ut aperte, clare, distincteque pronuncient. Et quoties habebitur sacra concio, eos vel deducunt ad templum, ut statim a teneris incipiant erudiri ad pietatem; neve negligenter audierint, ubi redierint ad scholam, vocabunt singulos ad examen quid ex illa concione didicerint: quoque magis pueriles animi ad virtutem & industriam excitentur, otiosos & ignavos reprehendent, attentos & diligentes collaudabunt.

Patroni & Proprietarii.

Episcopus graviter & studiose cohortabitur Patronos beneficiorum, ut cogitent necessitates Ecclesiæ & ante oculos

habeant ultimum illum diem, & iudicium, & tribunal Dei. Itaque ut neminem promoveant ad munus Ecclesiasticum, nisi qui doctrina, iudicio, pietate, probitate vitæ & innocentia possit onus tam grave sustinere, ut nihil in ea re nisi integre, incorrupte & sincere faciant. Se enim usurum omnibus honestis & legitimis rationibus, ut verum possit invenire. Quod si vel in ipsa præsentatione vel etiam postea senserit corruptelam ullam, aut Simoniacum commercium, quocunque modo, quantumvis obscure, vel indirecte, vel per ipsum, vel per alios intercessisse; ut ad ipsum vel pecunia, vel pretium, vel commoditas aliqua, vel pars aliqua fructuum perveniret, velle se facti nequitiam, & Symoniam publicare & palam facere, non tantum in Cathedrali Ecclesia, sed etiam alibi, ad illius probum, & dedecus sempiternum: & Presbyterum quem ita nequiter præsentaverit, non tantum a sacerdotio, in quod mala fide ingressus sit, sed etiam ab omni ministerio, & a toto diœcesi remove.

Domina Regina humiliter & submisse roganda est, ut ratio aliqua ipsius permisso & iussu ineatur, ut in Ecclesiis, quæ ad illam proprietario jure pervenerunt, Cancelli quam primum reficiantur, ut annum stipendium peragendo sacro ministerio, constituatur. Nunc enim multis in locis, & Cancelli scdum in modum corruerunt, & ministerium Ecclesiæ propter stipendii vilitatem destituitur.

Episcopus curabit ut justum Inventarium, quodque vocant terrarium, omnium agrorum, pratorum, hortorum, pomariorum, quæ ad Rectoriam aliquam, aut Vicariam pertinent, ex proborum hominum inspectione sumatur, & in archia sua referatur, ad rei memoriam sempiternam.

Episcopus non patietur Procuratorem alicujus beneficii ullam habere potestatem in ministrum Dei, ut eum vel admittat, vel rejiciat. Neque minister minus a quoquam accipiet nomine stipendii, quam decem libras.

Omnia matrimonia, quæ uspiam contracta sunt intra gradus cognationis aut affinitatis prohibitos in 18. Levitici, auctoritate Episcopi dissolventur: maxime vero, si quis, priore uxore demortua, ejus sororem uxorem duxerit: hic enim gradus

duſ communi doctorum virorum consensu & iudicio putatur in Levitico prohiberi.

Non licebit cuiquam matrimonium contrahere inter illos gradus, qui in tabula à reverendissimo patre domino Archiepiscopo Cantuariensi, in eum usum scripta & publicata prohibentur.

Forma sententiæ excommunicationis.

Fratres, quoniam quicumque profitemur nomen Christi Jesu, sumus omnes membra ejusdem corporis, & par est, ut unum membrum alterius membri sensu, & dolore afficiatur: pro officii mei ratione, significo vobis, A. B. publice accusatum esse de adultério, in quo, fama est, eum vixisse nequiter, & turpiter, cum ipsius dedecore, & infamia, & gravi offensione Ecclesiæ Dei: & ea causa, ut insignis illa turpitudine supplicio aliquo afficeretur, ad Episcopi tribunal, vocatum esse: Et quoniam prædictus A. B. conscientia nequitie suæ, ad diem legitime dictum comperere contempsit, & se justitiæ contumaciter subduxit, & alios exemplo suo ad similem contumaciam animavit, idcirco hoc etiam vos insuper admonitos volo, Episcopum nostrum nomine, atque authoritate Dei optimi maximi excommunicasse illum ab omni societate Ecclesiæ Dei, & tanquam membrum emortuum amputasse a Christi corpore. Hoc ille in statu versatur hoc tempore, & in tanto discrimine animæ suæ. Divus Paulus admonitus instinctu Divini spiritus, jubet ut talium hominum societatem, & contubernia fugiamus, ne participes simus ejusdem sceleris. Tamen, ut, Christiana charitas nos monet, quoniam ipse pro se orare non vult, nec periculum suum intelligit, oremus Deum omnes ejus nomine, ut aliquando agnoscat miseriam, & fæditatem vitæ suæ, & agat penitentiam, & convertatur ad Deum: Deus noster est misericors, & potest lapsos etiam à morte revocare.

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CAPITULA

S I V E

Constitutiones Ecclesiasticæ,

P E R

Archiepiscopum, Episcopos, & reli-
quum Clerum *Cantuariensis* Provinciæ, in Sy-
nodo inchoata *Londini* 25 die mensis *Octob.*
Anno Domini 1597.

Regniq[ue] serenissimæ in Christo Principis,
DOMINÆ ELIZABETHÆ,

Dei Gratia *Angliæ, Franciæ & Hiberniæ* Regi-
næ, Fidei Defensoris, &c. xxxix, congregatos tractatæ,
ac postea per ipsam Regiam Majestatem approbatæ
& confirmatæ, & utrique Provinciæ, tam *CANTU-*
ARIENSI quam *EBORACENSI* ut diligentius ob-
serventur, eadem Regia Autoritate sub magno Si-
gillo *Angliæ* promulgatæ.

L O N D I N I :

Pro Bl. Pawlet, ad Insigne Sanctorum Bibliorum in
Vico *Chancery-Lane* propè *Fleetstreet*. 1684.

THE
CITY OF
NEW YORK

IN SENATE,
January 1, 1901.

REPORT
OF THE
COMMISSIONER OF THE
LAND OFFICE

FOR THE YEAR
1900



*Ubi homines idonei ad sacros ordines, & Beneficia
(uti vocant) Ecclesiastica admittantur.*

Primo cautum est, ne quis posthac ad sacros ordines suscipiatur, qui non eodem quoque tempore præsentationem sui ipsius ad beneficium aliquod intra Dioccesim sive Jurisdictionem ejusdem Episcopi a quo sacros ordines petit, tunc vacans exhibuerit: Vel qui non eidem Episcopo certum, verum & indubitatum Certificatorium attulerit de Ecclesia aliqua intra Dioccesim sive Jurisdictionem dicti Episcopi, in qua curæ animarum inservire possit: Vel qui in aliqua Cathedrali aut Collegiata Ecclesia, vel Collegio Cantabrigiensi aut Oxoniensi non fuerit constitutus: vel saltem qui ab eodem Episcopo in Beneficium aliquod, sive ad Curam (uti vocant) inserviendum tunc etiam vacantem, non sit mox admittendus.

Deinde, ne quis Episcopus posthac aliquem in sacros ordines cooptet, qui non ex sua ipsius diocœsi fuerit, nisi vel ex altera nostratum Academiæ prodierit: vel nisi literas (ut loquuntur) dimissorias ab Episcopo cujus Diocœsanus existit, attulerit, & vicesimum quartum ætatis suæ annum jam compleverit, ac etiam in altera dictarum Academiæ gradum aliquem scholasticum susceperit: Vel saltem nisi rationem fidei suæ juxta Articulos illos Religionis in Synodo Episcoporum & Cleri approbatos Latino sermone reddere possit, adeo ut sacrarum literarum testimonia quibus eorundem articulorum veritas innitur, recitare etiam valeat: Ac ulterius, de vita sua laudabili, & morum integritate literas testimoniales sub sigillo vel alicujus Collegii Cantabrigiæ aut Oxoniæ, ubi antea moram fecerit, vel alicujus Justiciarii ad pacem Domine Regine conservandam assignati, una cum subscriptione & testimonio aliorum

246 *Constitutiones Ecclesiasticæ, Anno 1597.*

aliorum proborum & fide dignorum hominum ejusdem parœciæ, ubi per tres annos ante proxime elapsos commoratus est, exhibeat. Utque hi sacri ordines diebus tantummodo Dominicis, ac festivis, idque publice ac tempestive in Ecclesia ubi Episcopus moram traxerit, conferantur: Provisio semper, ut utriusq; Academiæ Collegiorum Socii, qui suorum Collegiorum statutis ad sacros ordines intra certum tempus suscipiendos tenentur, hoc decreto (quantum ad ætatem attinet) non obligentur: Quod si vero aliquis Episcopus aliquem ad sacros ordines admiserit, qui prædictis qualitatibus non sit præditus, is per Archiepiscopum, assidente sibi hac in parte uno alio Episcopo, ab ordinatione Ministrorum & Diaconorum per integrum biennium suspendatur, ac eam præterea pœnam incurrat, quæ de jure in ejusmodi Episcopos qui ad ordines Ecclesiasticos sine titulo aliquem promovebunt, statuitur.

Adhæc, ne quis Episcopus aliquem in beneficium (uti vocant) instituat, nisi qui prædictis conditionibus ornatus fuerit.

Si vero Curia de Arcubus aut Audientiæ per viam duplicis querelæ, seu alio quovis modo contra Episcopum hac in parte agat, quia homines minime idoneos ac habiles admittere renuit: tunc licebit Archiepiscopo, vel autoritate propria, vel gratia speciali à Regia Majestàte impetrata, ejusmodi processus amputare, quo laudabilis Episcopi industria debitum ea ratione fortiatur effectum.

Denique, ut quolibet anno ad festum Sancti Michaelis Archangeli, vel intra sex hebdomadas idem Festum subsequentes, unusquisque Episcopus numerum, nomina, gradus & qualitates eorum omnium, quos in sacros ordines, vel in aliqua Beneficia eodem anno præcedente promoverit, ad Archiepiscopum transmittet.

De Beneficiorum pluralitate cohibenda.

Quod nemini in posterum facultas sive indulgentia concedatur de pluribus beneficiis simul retinendis, nisi hujusmodi tantum, qui pro eruditione sua & maxime digni. & ad officium

officium suum plenius præstandum maxime habiles & idonei censebuntur: Nimirum, ut is qui huiusmodi facultate fruiturus est, sit ad minimum artium Magister, & publicus ac idoneus verbi divini Concionator: Ita tamen, ut idonea etiam cautione obstrictus teneatur, de personali sua residentia in singulis Beneficiis per bonam anni cuiusque partem facienda, & quod ejusmodi Beneficia triginta milliarium spatio ad summum non distent ab invicem. Denique quod idoneum Curatum habeat, qui plebem ejus Parœciæ in qua non residebit, instituat ac informet, modo facultates ejusdem Beneficii talem commode sustinere posse Archiepiscopo, vel ejus Diœceseos Episcopo videbuntur.

*Ut Beneficiati in suis Beneficiis Curatis
hospitalitatem exercent.*

Quoniam Ecclesiarum Cathedralium Canonici sive Præbendarii Ecclesiastica Beneficia curata alibi sæpius possident, & tamen prætendentes se ratione Præbendarum suarum a residentia in Curatis Beneficiis liberos & immunes, ad Cathedralibus convolant, ibique moram faciunt longiorem: unde nec cura parochianorum illis commissæ satis prospicitur, nec pauperes domi suæ (sicuti difficultas hujus temporis exigit) aluntur atque sustentantur: Idcirco nos huic malo providere desiderantes, decernendum censemus, ut omnes & singuli Canonici sive Præbendarii qui beneficia curata unum sive duo obtinent (nec Residentiarii necessarii in suis Ecclesiis Cathedralibus existunt) ultra tempus quo in Cathedralibus residere tenentur, à Beneficiis suis Curatis pretextu Præbendarum se non absint: Et si aliqui eorum, qui ad necessariam residentiam in Ecclesiis Cathedralibus non tenentur, ultra tempus unius mensis aliquo anno, in Ecclesia illa Cathedrali moram traxerint, eos arctari volumus ad familiam in Beneficio suo Curato (non obstante mora in Cathedrali) alendam, & Hospitalitatem exercendam, toto reliquo tempore quo à Curato abfuerint. Quod autem ad eos attinet, qui ad residentiam in Ecclesiis Cathedralibus faciendam,

per ordinationes illius Ecclesiæ obligantur, & communis dividendiæ participes sunt, eos ita inter se anni tempora partiri volumus quoad residentiam in Cathedralibus habendam, ut eorum aliqui in Ecclesiis illis semper adsint & personaliter resident. Ac quò hæc omnia melius peragantur, Episcopi, vel alii, ad quos per Ecclesiæ statuta vel ordinationes pertinet, in suis respective Ecclesiis diligenter providebunt.

*Ut Decani & Canonici in Ecclesiis Cathedralibus
suis vicibus Conciones habeant.*

Cum Beneficium propter Officium conferri debeat, æquum existimamus, ut Ecclesiarum Cathedralium Decani, & Canonici omnes, & singuli, qui in sacris Ordinibus sunt constituti, & ad Conciones habendas in Ecclesiis suis Cathedralibus, de Jure, Statutis, Ordinationibus, aut laudabili consuetudine illius Ecclesiæ tenentur, in personis suis propriis eas præstent, nec vicariâ in eâ re operâ utantur, nisi ex causa ægritudinis, aut alia legitima impediti, Canonicum suum, vel alium in Theologia eruditum ac ad concionandum autoritate sufficienti approbatum sua vice substituant. Quodsi, qui hujusmodi Decani aut Canonici officium ea in re neglexerint, per Episcopum vel eos, ad quos jurisdictio pertinet, quoad se debite correxerint, suspendantur.

De moderandis indulgentiis pro celebratione Matrimonii absque trina bannorum denunciatione.

Quandoquidem honestæ, claræ, ac illustris conditionis homines, sive urgente aliqua necessitate, sive aliis non contemnendis rationibus, Matrimonium aliquando celebrandi causas habere possunt, Facultate sibi de Bannis matrimonialibus aut non omnino, aut semel iterumve denunciandis indulta, sine aliquo gravi scandalo seu detrimento: Idcirco ad evitanda generaliter quæ hac in parte notantur incommoda, visum est caveri ne ullæ Facultates sive Indulgentiæ de celebrando absque bannis

bannis Matrimonio concedantur : nisi idonea cautio prius sub hisce conditionibus ineatur ; nimirum, primò quod nullum postea constabit impedimentum præcontractus, consanguinitatis, affinitatis, vel ullius alterius legitimæ causæ cujuscunque ratione.

Secundo, quod eo tempore quo ejusmodi Facultas sive indulgentia concedetur, nulla controversia, lis seu querela mota est, vel dependet coram aliquo Judice Ecclesiastico aut civili, de ejusmodi legitimo impedimento Matrimonii, inter hujusmodi personas contrahendi, aut contracti. Ac tertio, quod ad Nuptiarum solennizationem non accedent, nisi assensu & expresse consensu parentum, sive tutorum prius impetrato: Et ulterius, quod matrimonii celebratio publice ac tempestive in facie Ecclesiæ fiet. Cujus quidem cautionis formula seu exemplar in scriptis concipietur, ac unicuique Episcopo in sua cujusque Diocæsi imitanda proponetur.

Præterea adjiciendum putamus, ne cuiquam liceat Episcopalem dignitatem non obtinenti (Commisario ad facultates, ac Vicariis generalibus Archiepiscopi & Episcoporum, sede plena, & sede vacante Custodibus Spiritualitatis ac Ordinariis, Episcopalem jurisdictionem de Jure exercentibus, in suis jurisdictionibus respective exceptis) licentiam celebrandi Matrimonia sine bannis concedere : Ea vero duntaxat per se, ac sub manuum suarum subscriptione, non per Deputatos aut Surrogatos suos, nec aliis quam suæ jurisdictioni subditis concedatur. Nulli autem cujuscunque sexus, dignitatis aut ordinis (in parentum seu gubernatorum cura & regimine esistenti) concedatur, nisi prius constiterit de expresse consensu parentum vel gubernatorum suorum (si forte parentes exceßerint è vita) idq; parentum significatione, aut gubernatorum Judici personaliter facta : vel Chirographis ipsorum, quibus fidem habendam esse non putamus, nisi per nuncios honestæ conditionis & famæ illoesæ, mittantur, qui fidem faciant se de parentum aut gubernatorum manu Chirographi hujusmodi recepisse veris nominibus ac cognominibus per hujusmodi nuncios designandorum : Cujus Chirographi exhibitionis, ac Juramenti per nuncium præstiti actum conscribi volumus. Nec vero aliis concedantur hujusmodi indulgentiæ, quam illustris & claræ

conditionis hominibus, nisiurgens necessitas intercefferit, eaque Judici cognita fuerit.

Præterea, in ipso Dispensationis sive Licentiæ tenore, Ecclesia habitationis sive commorationis alterius contrahentium, vel parentum & gubernatorum suorum exprimatur, & tempus diei etiam congruum, nempe inter horas octavam & duodecimam ante meridem assignetur.

Nec sine indulgentia a competente Judice concessa, Minister aliquis Matrimonium celebret, nisi trina bannorum denunciatio (per legitima intervalla) interveniente, sub pœna Constitutionibus Provincialibus præscripta.

Provisio semper, quod quicumque contra hanc Ordinationem deliquerit, ab executione officii per superiorem per sex integros menses suspendetur: & licentia hujusmodi viribus carebit, & pro nulla quoad pœnam personis clandestinas nuptias celebrantibus imponendam habebitur.

De Sententiis Divortii non temerè ferendis.

ET quia matrimoniales causæ inter majores hucusque semper habitæ fuerunt: Idcirco cum de Matrimoniis in judiciis disceptatur, cautius agi oportet, præsertim vero cum Matrimonium in Ecclesia solemnizatum, prætextu aliquo separari, vel nullum pronunciari postuletur, æquum igitur visum est.

Primum ut in hujusmodi Divortiorum & nullitatis Matrimonii processibus, deliberatè procedatur, ac quantum fieri poterit, rei veritas, Testium depositionibus, aliisque probationibus legitimis eruatur, nec partium confessioni (quæ in his causis sæpe fallax est) temere confidatur.

Tum ut nullæ posthac sententiæ vel separationis a Thoro & Mensa, vel nullitatis Matrimonii ferantur, nisi publice, ac pro tribunali, & de scientia & consensu vel Archiepiscopi, intra Provinciam suam, vel Episcopi intra propriam diœcesim, Decani de Arcubus, Judicis audientiæ Cantuariensis, aut Vicariorum generalium, aliorumve Officialium principalium, vel sede vacante, Custodum spiritualitatis, aut aliorum Ordinariorum, quibus

quibus de Jure competit in suis respective Jurisdictionibus ac Curiiis, atque inter suæ jurisdictionis subditos tantum, deinde & in sententiis quando ad separationem Thori & Mensæ tantum interponuntur, monitio & prohibitio fiat, ut a partibus ab invicem segregatis caste vivatur, nec ad alias Nuptias alterutro vivente convoletur: Denique quo postremum illud firmius observetur, sententia separationis non antea pronunciabitur, quam qui eam postulaverint, cautionem fide jussoriam sufficientem interposuerint, se contra monitionem & prohibitionem nihil commissuros.

Judex autem qui sententiam Separationis seu Divortii tulerit, & præmissa omnia non præstiterit, per tres integros menses ab executione Officii sui per Diocæsanum suum suspendetur: & sententia separationis contra formam prædictam lata, pro nulla ad omnem Juris effectum habebitur, ac si omnino lata non fuisset.

De excessibus, circa Excommunicationem, reformandis.

Quia Excommunicationis usus in Ecclesia perpetuæ legis vigorem jam obtinuit, atque in omni jurisdictione Ecclesiastica exercenda hucusque retinetur, ideo absque grandi mutatione totius ejusce jurisdictionis & plurimarum hujus regni legum innovari vel alterari nequit: Nihilominus ut Excommunicatio (quæ autoritatis ac disciplinæ Ecclesiasticæ quasi nervus quidam, ac vinculum habenda est) ad pristinum suum usum, decus & dignitatem reducatur: Cautum est, ut quotiescunque censura ista in immediatam pœnam cujusvis notoriæ hæreseos, schismatis, simoniæ, perjurii, usuræ, incestus, adulterii, seu gravioris alicujus criminis venerit infligenda, sententia ipsa, vel per Archiepiscopum, Episcopum, Decanum, Archidiaconum, vel Præbendarium (modò sacris Ordinibus & Ecclesiastica jurisdictione præditus fuerit) in propria persona pronunciabitur, unà cum ejusmodi frequentia & assistentia, quæ ad majorem rei autoritatem conciliandam conducere videbitur.

Denique,

Denique, quod unusquisque Vicarius generalis, Officialis, seu Commissarius, qui Ordines Ecclesiasticos non susceperit eruditum aliquem Presbyterum sibi accerset & associabit, qui sufficienti autoritate, vel ab ipso Episcopo in jurisdictione sua, vel ab Archidiacono (Presbytero existente) in jurisdictione sua munitus, idque ex præscripto ipsius Judicis tunc præsentis, excommunicationis sententiam pro contumacia denunciabit.

Volumus etiam, ut sicut constitutum est, ejusmodi excommunicationem per ministrum Ecclesiæ denunciari; ita ipse Judex de absoluteione ipsius Rei post satisfactionem suam peractam eundem Ministrum certiores faciet, qui eandem absoluteionem populo publice denunciabit: ac interim quod bene licebit, dicto Ministro reum a sacris arcere & repellere, tanquam in Ecclesiam minime recipiendum, donec ejusmodi certificatorium ab ipso Judice exhibuerit.

De Recusantibus, & aliis excommunicatis publice denunciandis.

Curent Ordinarii locorum, ut tam excommunicati ex eo quod divinis precibus intra hoc regnum Angliæ publica autoritate stabilitis interesse pertinaciter recusaverint, quam ij etiam qui propter aliam quamcunque causam legitimam excommunicationis sententia innodati fuerint, nisi intra tres continuos menses post latam excommunicationis sententiam se emendaverint, & absoluteionis beneficium obtinuerint, singulis sex mensibus sequentibus, in Ecclesia cum parochiali, tum etiam Cathedrali Diocæsis in qua habitant, pro excommunicatis publice denuncientur. Teneantur etiam Ordinarii prædicti de præmissis omnibus & singulis quolibet anno intra Festa Sancti Michaelis & Natalis Domini, Archiepiscopum hujus Provinciæ in scriptis certiores facere.

De moderanda solennis pœnitentiæ commutatione.

NEquè fiat posthac solennis pœnitentiæ commutatio, nisi rarioribus gravioribusque de causis, atque adeo cum ipsi Episcopo

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Episcopo constiterit, eam esse ad reum reconciliandum & reformandum saniozem & tutiozem rationem.

Deinde quod multa illa pecuniaria, vel in relevamen pauperum ejusdem parœciæ, vel in alios pios usus erogetur, idque Ecclesiæ solenniter & fideliter approbetur & innotescat.

Quod si verò crimen fuerit notorium ac publicum, Reus ipse vel in propria sua persona publice in Ecclesia pœnitentiam suam minime fictam profitendo, læsæ Ecclesiæ satisfaciet, vel Ecclesiæ Minister in præsentia ipsius Rei, palam è suggestu ejus submissionem, & pœnitentiæ suæ coram Ordinario suo peractionem, atque etiam in veræ suæ resipiscentiæ Testimonium, quantam pecuniarum summam in usus supradictos erogandam reddiderit, denunciabit.

Quicumque vero absque Episcopi Diocœsani notitia pœnitentiam commutaverit, aut pecuniam ratione commutationis hujusmodi solutam in alios usus quam supra est expressum, converterit, vel aliter præsentem hanc constitutionem violaverit: Is ab executione Officii sui per eundem Diocœsanum per tres integros menses suspendetur.

De Feodis quæ Officiariis Ecclesiasticis & eorum ministris debentur.

CAutum insuper volumus, quod neque alia, neque majora Feoda ab Episcopo, Ordinario, Archidiacono, vel eorum ministris deinceps ulla de causa percipiantur, quam ea, quæ ineunte hoc regnum regia nunc Majestatem percipi solebant: Quodque Tabula quædam singulorum hujusmodi Feodorum summas continens, in quolibet Consistorio ante Festum Sancti Johannis Baptistæ proximè venturum figatur, cujus exemplar manu ipsius Ordinarii subsignatum intra tempus prædictum ad Archiepiscopum transmittetur.

Jam vero quia dubium esse potest, quænam certa Feoda pro singulis negotiis expediendis, in singulis respectivè foris Ecclesiasticis quadraginta abhuc annis percipiebantur, nisi quæ usus frequentior succedentibus ab eo tempore annis monstraverit, atque

atque approbaverit: Ideo decernendum putamus ut citra ultimum diem mensis Maii proxime sequentem Episcopus quilibet, vel sede aliqua Episcopali vacante, Custos spiritualitatis ibidem curet, tabulam manu Jus dicentis ejusque Registrarii subscriptam publice figi, vel in loco quolibet ubi Jus ab illo dicetur, vel alias publice in ejusdem jurisdictionis Archivo, ita ut quivis ejusdem tabulæ inspiciendæ facultatem habeat: Quæ quidem tabula in se continebit separatas summas singulorum Feodorum, quæ tam à Judice, quam à singulis aliis Officiariis ac Ministris ejusdem Curie frequentius ac usitatus ab initio regni dictæ Serenissimæ Reginæ usque ad decimum octavum Majestatis suæ annum percipi consueverunt: Curabit præterea quilibet Episcopus, vel sede vacante Custos Spiritualitatis, ut quilibet Judex hujusmodi citra ultimum diem præfati mensis Maii Episcopo suo, vel Custodi Spiritualitatis fidele & auctenticum exemplar tabulæ Feodorum præmissorum in Archivis Episcopi custodiendum tradat: Qui vero contra fecerit, is ab executione Officii sui per Ordinarium suum immediate superiorem eo usque suspendetur, donec præmissa modo & forma superius specificatis perfecerit.

Quorum omnium exemplarium, singuli Episcopi Provinciæ Cantuariensis vel Custodes Spiritualitatis, fidele & auctenticum Instrumentum in pergamento conscriptum, ad Archiepiscopum citra ultimum diem mensis Octobris proxime futurum transmittent.

Pœna vero cujusque Officiarii, ac Ministri majora Feoda quam quæ in hujusmodi tabulis respective exprimentur percipientis, suspensio erit per sex menses ab executione officii sui per Ordinarium suum infligenda, vel Ordinario negligente aut id facere omittente, per Archiepiscopum, qui alium delinquentis loco interim deputabit.

Proviso semper, quod si alicubi dubium fuerit quæ Feoda usque ad prædictum decimum octavum regie Majestatis annum usitatissime percepta fuerint: Tum ea feoda pro legitimis habebuntur quæ per Archiepiscopum Cantuariensem sub manus suæ subscriptione approbabitur: nisi Statuta hujus regni Angliæ jam

jam antea edita, alia in quocunque casu Feoda expresse præstiterint.

Provisio insuper, quod neque Archiepiscopo neque Episcopo, vel directe, vel indirecte, aliquam pecuniarum summam pro admittendis ad sacros ordines hominibus accipere licebit, idque sub pœna Juris.

De excessibus Apparitorum reformandis.

PRæterea, quoniam excessibus & gravaminibus quæ per Apparitores inferri dicuntur, remedium cupimus adhibere opportunum, videtur ut Apparitorum multitudo, quantum fieri poterit, restringatur; non igitur licebit Episcopis vel Archidiaconis, eorumve Vicariis seu officialibus, aliisque inferioribus Ordinariis deputare & habere plures Apparitores, jurisdictionibus suis respective inservientes, quam ante viginti annos præteritos, vel ipsi vel prædecessores sui habere consueverunt, qui omnes per se suum fideliter exequantur officium, nec per nuncios aut substitutos quocunque quæsito colore, sua vice mandatorum executiones demandent, aut permittant, nisi ex causa ab Ordinario illius loci prius cognita & approbata. Tum ut promotorum Officii, vel denunciatorum personas omnino non sustineant, Feoda ampliora vel majora, quam quæ his constitutionibus superius statuuntur, non exigant.

Quod si plures quam superius est expressum deputati, vel illorum aliqui premissa violaverint, deputantes si Episcopi existant, moniti per superiorem, supernumerarios dimittant. Inferiores vero Episcopis Ordinarii, ab executione Officii suspendantur, donec hujusmodi deputatos amoverint, deputati autem ipsi ab Apparitorum Officio moveantur perpetuo: Et si amoti non desistant, tanquam contumaces Canonicis censuris coerceantur.

Præterea in causis Officii & correctionis ne quæ fiant Citationes generales (quæ vulgo *Quorum nomina* dicuntur) nisi partes citandæ veris nominibus expressis per Registrarium in ipsa scheda citatione annexa, & sigillo munita scribantur, eademque scheda jus dicentis manu subscribatur, sub pœna coertionis Ecclesiasticæ per Diocœsanum delinquenti infligenda.

De Registris in Ecclesiis salva Custodia committendis.

ET quia Registra in Ecclesiis (quorum permagnus usus est) fideliter volumus custodiri: Primum statuendum putamus, ut in singulis visitationibus admoneantur Ministri, & æconomi Ecclesiarum de injunctionibus regiis ea in re diligentius observandis.

Deinde ut Libri ad hunc usum destinati, quo tutius reservari & ad posteritatis memoriam propagari possint, ex pergameno sumptibus parochianorum in posterum conficiantur: Iisque non modo ex veteribus libris cartaceis transumpta nomina eorum, qui regnante serenissima Domina nostra *Elizabetha*, aut baptis-
matis aqua abluti, aut matrimonio copulati, aut Ecclesiasticæ sepulturæ Beneficio affecti sint, suo ordine sumptibus parochianorum inscribantur: sed eorum etiam, qui in posterum baptizati, vel matrimonio conjuncti, aut sepulti fuerint.

Ac ne quid vel dolo commissum, vel omissum negligenter redarguatur, Quæ per singulas hebdomadas in hisce libris inscripta nomina fuerint, ea singulis diebus Dominicis post preces matutinas aut vespertinas finitas, aperte ac distincte per Ministrum legantur, die ac mense quibus singula gesta sunt sigillatim adjectis.

Postquam autem paginam aliquam integram multorum nominum inscriptio compleverit, tum Ministri, tum Gardianorum ipsius parochiæ subscriptionibus volumus eam communiri.

Idemque in transumptis ex veteribus libris cartaceis, paginis singulis fieri, sed diligenti, ac fideli prius habita collatione: neque vero in unius cujusquam custodia librum illum, sed in cista publica, eaque trifariam obserata reservandum putamus, ita ut neque sine Ministro Gardiani, nec sine utrisque Gardianis Minister quicquam possit innovare.

Postremum est ut exemplar quotannis cujusque anni auctæ nominum inscriptionis ad Episcopi Diocæsani registrum per Gardianos infra mensem post Festum Paschatis, transmittatur, & sine feodo tillo recipiatur, atque in Archivis Episcopi fideliter custodiatur.

Quocunque

Constitutiones Ecclesiasticæ, Anno 1597. 257

Quocunque vero in premissis eorumve aliquo deliquerit, is ut delicti qualitas Jusque postulaverit, puniatur,

QUÆ omnia Capitula sive Constitutiones, omniaque & singula in eisdem contenta, Regia Majestas per suas Literas Patentes gerentes dat. apud Westmonasterium decimo octavo die Januarii, anno regni sui quadragesimo, ratificavit, confirmavit ac stabilivit, ipsaque ab omnibus regni sui subditis utriusque Provinciæ, Cantuariensis & Eboracensis, quatenus eorum aliquem concernunt, diligenter exequenda, ac observanda auctoritate sua regia proposuit, promulgavit, & per easdem literas Patentes sic per eos observari præcepit, injunxit & mandavit prout in eisdem literis Patentibus Sigillo magno Angliæ sigillatis plenius liquet & apparet.

E X E M P L A R I A
L I C E N T I Æ,
S E U

Facultatis Matrimonii,

Absque trina Bannorum promulgatione celebrandi in singulis Episcopatibus observanda.

Licentia ubi uterque vel alter contrahentium sub parentum vel gubernatorum potestate existit.

R. *Permissione divina L. Episcopus: Dilectis nobis in Christo D.C. Parochia de B. filio naturali & legitimo I. C. Parochia de F. generoso, & N. O. puella, filia naturali & legitima B. O. Parochia de M. nostrarum L. Diocæseos & Jurisdictionis, salutem. Cum vos (uti asseritur) ad solemnizationem Matrimonii veri & legitimi de expresse consensu, & assensu parentum & gubernatorum vestrorum, ac utriusque vestrum procedere decreveritis: Illudque in facie Ecclesiæ cum ea qua fieri poterit matura celeritate solemnizari facere & obtinere magnopere desideretis: Nos volentes ut honesta hac vestra desideria debitum celerius consequantur effectum: Ut igitur Matrimonium hujusmodi in Ecclesiæ de F. (exprimendo Ecclesiæ alterius contrahentium, vel parentum aut gubernatorum suorum) per Rectorem, Vicarium seu Curatum ejusdem Ecclesiæ Bannis Matrimonialibus unica voce tempore solemnizationis ejusdem Matrimonii (uti moris est) publice editis libere & licite solemnizari, facere, & obtinere, possitis & valeatis, post cautionem fidejussoriam sufficientem ex parte vestra interpositam, juxta Constitutiones autoritate Regia nuper editas: Dummodo vobis ratione consanguinitatis, affinitatis, præcontractus, vel alterius*

rius causæ cujuscunque de Jure prohibita nullum legitimum in ea parte obstiterit impedimentum, nec ulla lis, controversia, seu querela mota sit vel pendeat coram aliquo Judice Ecclesiastico vel civili de Matrimonio aliquo contracto vel allegato cum alterutro vestrum, & Ministro Ecclesiæ prædictæ prius constiterit, vos ad hujusmodi Matrimonii celebrationem accedere de & cum expresso consensu parentum vel gubernatorum vestrorum, ac modo Matrimonii hujusmodi celebratio publice in Ecclesia de F. prædicta fiat inter horas octavam & duodecimam antemeridianas, absque tamen prejudicio Ministri Ecclesiæ de M. ubi dicta N. O. Parochiana existit Licentiam & Facultatem tam vobis contrahentibus, quam Rectori, Vicario aut Curato Ecclesiæ prædictæ designatæ Matrimonium hujusmodi inter vos solemnizandi sub modo & forma superius specificatis, juxta ritus Libri Publicarum Precum auctoritate Parliamenti in ea parte editi & stabiliti, nec non omnibus aliis Christi fidelibus eidem solemnizationi interessendi, ex certis causis legitimis & rationalibus per nos approbatis, quatenus in nobis est, & Jura regni patiuntur in hac parte, benigne concedimus & imperimus per præsentem.

Provisio semper, quod si alteruter vestrum clarioris aut illustrioris conditionis sit quam nobis suggestum est, & quam ex cognomine & additamento in his literis insertis colligi facile potest, aut si aliqua fraus in posterum appareat vel falsitatis nobis suggestæ, vel suppressæ veritatis tempore hujus Licentiæ obtentæ: Tunc hæc Licentia nostra irrita sit ad omnem Juris effectum ac si omnino concessa non fuisset: Et eo casu inhibemus quibuscvis Ministris (modo præmissorum aliquod eis innotuerit) ne ad solemnizationem dicti Matrimonii procedant, nisi nobis, aut Vicario nostro in spiritualibus Generali prius consultis: In cujus rei Testimonium, &c.

The Minister shall not solemnize this Marriage without consent of their Parents or Governors, who are hereby licensed to marry.

Sicutraque pars contrahens in viduitate existens ad secundas nuptias convolare facultatem petat, tum omnes clausule parentum consensum requirentes omitti possunt, sed Parochiæ utriusque contrahentis in Licentia exprimenda sunt, ac Parochia ubi Matrimonium celebrabitur, designanda.

Londoni, Anno Domini 1597.

o An

An Admonition to all such as shall intend hereafter to enter the state of Matrimony, Godly and agreeable to Laws.

First, That they contract not with such persons as be hereafter expressed, nor with any of the like degree, against the Law of God, and the Laws of the Realm,

Secondly, That they make no secret contracts without consent and counsel of their Parents or Elders, under whose Authority they be, contrary to Gods Laws, and Mans Ordinances.

Thirdly, That they contract not anew with any other, upon Divorce and Separation made by the Judge for a time; the Laws yet standing to the contrary.

Marriage is honourable among all men; and the bed undefiled: But Whoremongers and Adulterers God will judge, Heb. 13. 4.

To avoid fornication, let every man have his wife, and let every woman have her husband: He that cannot contain, let him marry: for better it is to marry, than to burn. 1 Cor. 7. 2, 9.

Unto the married I command, not I, but the Lord, let not the wife depart from her husband: But if she depart, let her remain unmarried, or be reconciled unto her husband: And let not the husband put away his wife, 1 Cor. 7. 10. 11.

1. It is to be noted, that those persons which be in the direct line ascendent, cannot Marry together, although they are never so far asunder in degree.

2. It is also to be noted, that Consanguinity and Affinity (letting and dissolving Matrimony) is contracted as well in them and by them, which be of kindred by the one side, as in and by them which be kindred by both sides.

3. Item, That by the Laws, Consanguinity and Affinity (letting and dissolving Matrimony) is contracted as well by unlawful company of Man and Woman, as by lawful marriage.

4. Item,

4. *Item*, In contracting betwixt persons doubtful, which be not exprest in this Table, It is most sure first to consult men learned in the Law; to understand what is lawful, what honest and expedient, before the finishing of their Contracts.

5. That no Parson, Vicar, or Curate, shall solemnize Matrimony out of his or their Cure, or Parish Church or Chappel, and shall not solemnize the same in private houses, nor lawless, exempt Churches, under pains of the Law forbidding the same. And that the Curate have their Certificates where the parties dwell in divers Parishes.

6. *Item*, The Bands of Matrimony ought to be openly denounced in the Church by the Minister three several Sundays, or Festival days, to the intent, that who will and can alledge any impediment, may be heard, and that stay may be made till further tryal, if any exception be made there against it upon sufficient caution.

7. *Item*, Who shall maliciously object a frivolous impediment, against the lawful Matrimony to disturb the same, is subject to the pains of the Law.

8. *Item*, Who shall presume to contract in the degrees prohibited (though he do it ignorantly) besides that the fruit of such Copulation may be judged unlawful; is also punishable at the Ordinaries discretion.

9. *Item*, If any Minister shall conjoyn any such; or shall be present at such Contracts making; he ought to be suspended from his Ministry for three years, and otherwise to be punished according to the Laws.

10. *Item*, It is further ordained that no Parson, Vicar, or Curate, do preach, treat, or expound of his own voluntary invention, any matter of controversie in Scriptures, if he be under the degree of a Master of Arts, except he be licensed by his Ordinary thereunto; but only for instruction of the people, read Homilies already set forth, and such other form of Doctrine as shall be hereafter by Authority published, and shall not innovate, or alter any thing in the Church, or use any old Right or Ceremony which is not set forth by Publick Authority.

None

None shall come near to any of the kindred of his flesh to uncover their shame,
I am the Lord, Levit. 18. 6.

A Man may not Marry his			A Woman may not Marry with her		
Con Secundus gradus in	1	Grandmoiber.			Secundus gradus in
Aff. linea recti Ascend.	2	Grandfath. Wife.			linea recta Ascend.
Aff. Avia.			1	Grandfather.	Con Avus.
Aff. Avi relicta.			2	Grandmoth. Husband.	Aff. Avia relicta.
Prolocrus, vel So-	3	Wives Grandm. th.	3	Husb. Grandfather.	Aff. Proloc. vel soc. mag.
crus magna.					
Con Secund. gr. in equalis					Sec. gra. in equalis in
Con in linea transversali					linea transvers. Asc.
Aff. Ascend.					
Aff. Amita.	4	Fathers Sister.	4	Fathers Brother.	Con Patruus.
Aff. Matertera.	5	Mothers Sister.	5	Mothers Brother.	Aff. Avunculus.
Aff. Patru relicta.	6	Fathers Broth. Wife.	6	Fathers Sist. Husb.	Aff. Amita relicta.
Aff. Avunculi relicta.	7	Mothers Broth. Wife.	7	Mothers Sist. Husb.	Aff. Matertera relicta.
Amita uxoris.	8	Wives Fath. Sister	8	Husb. Fath. Broth.	Aff. Patruus Mariti.
Matertera uxoris.	9	Wives Moth. Sister	9	Husb. Moth. Broth.	Aff. Avunculus Mariti.
Con Primus grad. in lin.					Primus gradus in li-
Aff. recta ascendente.					nea recta Ascend.
Aff. Mater.	10	Mother.	10	Father.	Con Pater.
Aff. Noverca.	11	Stepmother.	11	Stepfather.	Aff. Vitricus.
Aff. Socrus.	12	Wives Mother.	12	Husbands Father.	Aff. Socer.
Primus gradus in lin.					Prim. gradus in linea
recta descendente.					recta Ascendente.
Con Filia.	13	Daughter.	13	Son.	Con Filius.
Aff. Privigna.	14	Wives Daughter.	14	Husbands Son.	Aff. Privignus.
Con Nurus.	15	Sons Wife.	15	Daughters Husb.	Aff. Gener.
Primus grad. equalis					Primus grad. equalis
in linea transversali.					in linea transvers.
Con Soror.	16	Sister.	16	Brother.	Con Frater.
Aff. Soror uxoris.	17	Wives Sister.	17	Husbands Brother.	Aff. Levir.
Aff. Patris relicta.	18	Brothers Wife.	18	Sisters Husband.	Aff. Sororis relicta.
Secundus gradus in					Secundus gradus in
linea recta descend.					linea recta descend.
Con Neptis ex filio.	19	Sons Daughter.	19	Sons Son.	Con Nepos ex filio.
Con Neptis ex filia.	20	Daughters daught.	20	Daughters Son.	Con Nepos ex filia.
Aff. Pronurus i. relicta.	21	Sons Sons Wife.	21	Sons Daught. Husb.	Aff. Progeneris i. relicta.
Aff. Pronurus i. relicta.	22	Daughters Wife.	22	Daughters daught. Husband.	Aff. Progener. i. relicta.
Aff. Privigni filia.	23	Wives Sons daugh.	23	Husbands sons Son.	Aff. Privigni filius.
Aff. Privignae filia.	24	Wives daugh. daugh.	24	Husb. daught. Son.	Aff. Privignae filius.
Secundus gradus in					Secund. grad. in equalis
in linea transversali descen-					in linea transvers. Des.
dente.					
Con Neptis ex fratre.	25	Brothers Daughter.	25	Brothers Son.	Con Nepos ex fratre.
Con Neptis ex sorore.	26	Sisters Daughter.	26	Sisters Son.	Con Nepos ex sorore.
Aff. Nepotis ex frat. rel.	27	Brothers Sons Wife.	27	Broth. daught. Mus.	Aff. Neptis ex frat. relicta.
Aff. Nepotis ex sor. rel.	28	Sisters Sons Wife.	28	Sisters daught. Mus.	Aff. Neptis ex sor. relicta.
Neptis uxor ex fra.	29	Wives Broth. Daugh.	29	Husbands broth. son.	Aff. Leviri filius, i. nepos
Neptis uxor ex sor.	30	Wives Sist. Daugh.	30	Husbands sist. son.	Aff. mariti ex fratre.
					Aff. Gloris filius, i. nepos
					Aff. mariti ex sorore.

Set forth by the most Reverend Father in God Matthew Parker, Archbishop of
Canterbury, Primate of England and Metropolitan, 1563.

CONSTITUTIONES
S I V E
Canones Ecclesiastici,
Per Episcopum
LONDINENSEM,

Præsidem Synodi pro CANTUARIENSI
Provincia, ac reliquos Episcopos, & Clerum
ejusdem Provinciæ ex Regia Autoritate tra-
ctati, & conclusi.

In ipsorum Synodo inchoata Londini, Anno Salutis
millesimo, sexcentesimo tertio, Regnique Serenif-
simi Principis, Clementissimi Domini nostri JACOBI
Dei gratia *Angliæ, Franciæ, & Hiberniæ* Regis pri-
mo, & *Scotiæ* tricesimo septimo.

Ab eadem Regia Majestate deinceps approbati, rati, habiti, ac
confirmati, ejusdemque Autoritate sub magno Sigillo Angliæ
promulgati, per utramque Provinciam tam Canturiensem
quàm Eboracensem diligenter observandi.



L O N D I N I,

Pro Bl. Pawlet, ad Insigne Sanctorum Bibliorum in Vico
Chancery-Lane, propè Fleet-street. 1684.

James M. Smith

James M. Smith

James M. Smith

CONSTITUTIONUM

Capita & Contenta.

De Ecclesia Anglicana.

- 1 **S**uprema in Ecclesiam Anglicanam auctoritas Regie Majestati offerenda.
- 2 Regii in Ecclesiam Anglicanam primatus impugnatores coerciti.
- 3 Ecclesia Anglicana, Orthodoxa.
- 4 Divini cultus ratio in Ecclesia Anglicana stabilita, pia & Orthodoxa.
- 5 Doctrinae Articuli in Ecclesia Anglicana stabiliti, pii & Orthodoxi.
- 6 Cereemoniarum in Ecclesia Anglicana obtinentium usus, pius & licitus.
- 7 Ecclesiae Anglicanae administratio, Verbo Divino consona.
- 8 Cleri ordinandi ratio in Ecclesia Anglicana, Verbo Divino consona.
- 9 Authores schismatis ac dissidii ab Ecclesia Anglicana Communione coerciti.
- 10 Schismaticorum in Ecclesia Anglicana fautores coerciti.
- 11 Conventiculorum in Ecclesia Anglicana propugnatores coerciti.
- 12 Ordinationum in Conventiculis conditarum propugnatores coerciti.

De Liturgia publica, & Sacramentorum administratione.

- 13 **L**iturgia publica, & reliqua pietatis exercitia diebus sacris celebranda.
- 14 Liturgia publica praescriptus Canon diebus sacris observandus.
- 15 Litania diebus Mercurii & Veneris recitanda.
- 16 Liturgia publica praescriptus Canon in Academiis observandus.
- 17 Inter Liturgia publica celebrationem Superpellicia, & Epomides in Academiis adhibenda.
- 18 Inter Liturgia publica celebrationem reverentia solennis adhibenda.
- 19 Inter Liturgia publica celebrationem otiosi ab Ecclesiae ambitu repellendi.
- 20 Panis & Vinum in sacra Cæna usum paranda.
- 21 Cæna trina perceptio quotannis indicta.
- 22 Cæna administrationem solennis indicio praere jussa.
- 23 Cænae usus frequentior Academicis indictus, & Cæna utentibus genuum flexio injuncta.
- 24 Cæna in festis solennibus administratio in Ecclesiis Cathedralibus indicta, & Cænam administrantibus Caparum usus injunctus.

TABULA.

- 25 Vestis lineæ & Epomidum usus, Cæna non administrata, in Ecclesiis Cathedralibus injunctus.
- 26 Notorii peccati consuetudine infames à sacra Cæna repellendi.
- 27 Schismatici à Cæna communionem arcendi.
- 28 Extranei à Cæna communionem repellendi.
- 29 Parentes in liberorum suorum Baptismate, & pueri Cæna Dominica incapaces, Susceptores esse prohiberi.
- 30 Crucis in Baptismo caeremonia explicata.

De Ministris, eorumque ordinatione & functione.

- 31 **J**ejunia Quatuor Temporum Ministrorum ordinationi decreta.
- 32 **U**trumque ordinem eadem die non conferendum.
- 33 Neminem sine certo titulo ordinandum.
- 34 Certe conditiones in ordinandis requisitæ.
- 35 Neminem, nisi prævio solenni examine, ordinandum.
- 36 Neminem, nisi prævia triplex Articulorum subscriptione, ordinandum.
- 37 Ordinatis, Diocesim mutantibus, subscriptio coram Episcopo Diocesano iteranda.
- 38 Ordinati, post subscriptionem prævaricantes, à Ministerio removendi.
- 39 Ordinati, sine congruo testimonio ac examine, in Beneficia non instituendi.
- 40 Instituendi in Beneficia Simonia suspicionem solenni jurejurando jussi avertere.
- 41 Beneficiorum pluralitas partiùs dispensanda, ac de dispensatorum residentia cavendum.
- 42 Cathedralium Ecclesiarum Decani ad congruam residentiam tenentur.
- 43 Decani & Prebendarii in Ecclesiis Cathedralibus residentes ad sedulam concionandi diligentiam tenentur.
- 44 Prebendarii Beneficiati ad congruam in Beneficiis suis residentiam tenentur.
- 45 Beneficiati Concionatores, in Beneficiis suis residentes, ad jugem concionandi industriam tenentur.
- 46 Beneficiati non Concionatores vicariam Concionatoris operam jubentur singulis mensibus adhibere.
- 47 Beneficiati, à Beneficiis suis legitime absentes, Curatum Concionatorem jubentur adhibere.
- 48 Ministri, nisi ex Episcopi vel Ordinarii approbatione, pro Curatis non admittendi.
- 49 Ministri ad concionandum non admissis glossæ & paraphrasæ in publica scripturarum lectione interdictæ.
- 50 Concionatores adventitii absque legitima missione ad concionandum non admittendi.

T A B U L A.

- 51 *Advenæ Concinatores, nisi authentico testimonio commendati, ad concionandum in Ecclesiis Cathedralibus non admittendi.*
- 52 *Concionatorum advenarum nomina in librum referenda.*
- 53 *Concionatorum mutuis oppositionibus pulpita non patebunt.*
- 54 *Concionatores schismatici licentiis suis mulctati.*
- 55 *Precationis formula, à Concionatoribus in concionum suarum ingressu imitanda.*
- 56 *Ministris mære Concionatoribus precum publicarum lectio, & Sacramentorum administratio bina annuatim injuncta.*
- 57 *A Ministris non Concionatoribus Sacramenta efficaciter administrari.*
- 58 *Ministris sacra per agentibus lintæ vestis, & Epomidum usus injunctus.*
- 59 *Catechizandi diligentia Ministris injuncta.*
- 60 *Confirmationis solennitas in triennali Episcoporum visitatione celebranda.*
- 61 *Catechumeni Episcopo visitanti per Ministrum ad Confirmationem sistendi.*
- 62 *Ministri sine bannis rite indictis, vel legitime dispensatis Matrimonium celebrare prohibiti.*
- 63 *Ministri in locis exemptis sine bannorum justa indictione, vel dispensatione legitima Matrimonium celebrare prohibiti.*
- 64 *Feriæ à Ministris solenniter indicenda.*
- 65 *Recusantes & Excommunicati à Ministris solenniter denunciandi.*
- 66 *Recusantium conversio à Ministris sedulo elaboranda.*
- 67 *Ægrotantes à Ministris sedulo visitandi.*
- 68 *Ministri Baptismum, aut sepulturam denegare vetiti.*
- 69 *Ministri Baptismum in articulo necessitatis differre vetiti.*
- 70 *Ministri Baptizatorum, Nubentium, & Sepultorum Registrum conservare jussi.*
- 71 *Ministri concionum & Coena Dominica publicam Religionem in privatas aedes invehere, prohibiti.*
- 72 *Ministri publica jejunia, prophetias appellatas, & exorcismos privato ausu celebrare prohibiti.*
- 73 *Ministri conventicula privata conciliare prohibiti.*
- 74 *Ministris in vestitu gravitas præcepta.*
- 75 *Vitæ sobrietas Ministris præcepta.*
- 76 *Ministris à vocatione sua resilire interdictum.*

De Ludimagistris.

- 77 *P*ublicè vel privatim injussu Ordinarii docere prohibitum.
- 78 *P*curati ad docendum habiles ab Ordinario aliis preferendi.
- 79 *Ludimagistrorum officia.*

TABULA.

De Ecclesiis & rebus Ecclesiasticis.

- 80 **L**ibri sacri in Ecclesiis parandi.
81 **L** Baptistaria in Ecclesiis paranda.
82 Mensæ in sacra Cœnæ usum in Ecclesiis paranda.
83 Pulpita idonea in Ecclesiis paranda.
84 Cistæ ad eleemosynarum custodiam in Ecclesiis comparanda.
85 Ecclesiæ sartæ tectæ conservanda.
86 Ecclesia de tertio in tertium annum perlustranda, & earum defectus Regiū Commissariis intimandi.
87 Terrarum, & peculiorum ad Ecclesiis spectantium inventaria consicienda, & in Episcoporum Archivis asservanda.
88 Ecclesiarum religio prophanis usibus non polluenda.

De Ecclesiarum Oeconomis & Inquisitoribus.

- 89 **O** Economorum electio, & rerum Ecclesiasticarum procuratio.
90 **O** Inquisitorum sive Assistentium electio, eorumque cum Oeconomis officii communitas.

De Clericis Parochialibus.

- 91 **C**lericos Parochiales eligendi jus Ministro cedit.

Curia Ecclesiasticæ ad Archiepiscopi jurisdictionem spectantes.

- 92 **T**estamentorum probatio, juxta Bonorum Notabilium summa constante, prerogativarum Curie duntaxat competit.
93 Testamentorum probatio, juxta Bonorum Notabilium summa non comparante, Ordinariis vindicatur.
94 In Curias de Arcubus & Audientie extra proprium territorium nemo citandus.
95 Duplices Querele, nisi justis gravaminis facta fide, in Curias Archiepiscopi non concedenda.
96 Inhibitiones in causis instantie absque Advocati subscriptione non concedenda.
97 Inhibitiones in causis correctionis, nisi gravamine Judici prius cognito, non concedenda.
98 Inhibitiones schismaticis, nisi subscribentibus, non concedenda.

99 Intra

TABULA.

- 99 *Intra gradus prohibitos matrimonium contractum, ipso jure nullum.*
- 100 *Minores altero & viceffimo anno absque parentum consensu matrimonium contrahere prohibiti.*
- 101 *Facultates pro Bannis omittendis per quos, & quibus sunt indulgent.*
- 102 *In facultatibus pro Bannorum omissione concedendis cautio fidejussoria interponenda, & sub quibus conditionibus.*
- 103 *Eadem conditiones ob majorem cautelam jurejurando firmata.*
- 104 *Parentum consensus viduis contrahentibus remissus.*
- 105 *Pro conjugio dirimendo nuda partium confessio non audienda.*
- 106 *Sententie divortii & separationis non nisi pro tribunali ferenda.*
- 107 *Separatis, eorum altero superstite, nova copula interdicta.*
- 108 *Sanctio in Judices contra premissa delinquentes.*

Curie Ecclesiasticæ ad Episcoporum, & Archidiaconorum jurisdictionem spectantes.

- 109 **P**eccata & scandala notoria in Curiis Ecclesiasticis denuncianda.
- 110 **S**chismatici in Curiis detegendi.
- 111 *Precum Divinarum perturbatores in Curiis detegendi.*
- 112 *Puberes in festo Paschatis non Communicantes in Curiis detegendi.*
- 113 *Peccata notoria Ministris jus est denunciare, privatim confessa retegere nefas.*
- 114 *Recusantes per Ministros in Curiis detegendi.*
- 115 *Ne Ministris aut Oeconomis fraudi sit criminorum detectio.*
- 116 *Oeconomi ad binas tantum detegendi vicos annuatim tenentur.*
- 117 *Oeconomi, binis detegendi vicibus debite persuncli, non sunt de reliquo in Curiam vocandi.*
- 118 *Anni superioris Oeconomi detectiones suas tenentur exhibere, priusquam successuri munus suum adeant.*
- 119 *Detectionum schedula fide bona, non persuncliorie & pro forma conficienda.*
- 120 *Nequacitatio, nisi expressis citandorum nominibus & Curiis imitatur.*
- 121 *Nequis in pluribus Curis super eodem crimine cogatur respondere.*
- 122 *Sententie pro Ministris a beneficio vel officio removendis non nisi per Episcopum pronuncianda.*
- 123 *Actus judiciales non nisi publica, & authentica manu expediendi.*
- 124 *Curiarum Sigilla, unica.*
- 125 *Curiarum sedes, opportuna.*
- 126 *Curia inferiores testamenta originalia ad Episcoporum Archiva jubentur transmittere.*

TABULA.

De Judicibus Ecclesiasticis.

- 127 **J**udicium Ecclesiasticorum qualitas.
128 **D**eputandorum qualitas.

De Procuratoribus.

- 129 **P**rocuratores, nisi de partis mandato authentico, causas attingere prohibiti.
130 Procuratores sine concilio advocati causas retinere prohibiti.
131 Procuratores, inconsulto avvocato, in causa concludere prohibiti.
132 Procuratorum in causis testamentariis iuramentum prohibitum.
133 Procuratorum vox importunior in Curia, cohibita.

De Registrariis.

- 134 **R**egistrariorum excessus coerciti.
135 **F**eodorum quæ juris Ecclesiastici administris debentur, census debet esse statarius.
136 Statarius feodorum census in tabulas relatus publicè in Consistoriis & Archivis proponendus.
137 Feoda, pro Ordinum literis, aliisque licentiis Episcopo exhibendis, tantam dimidia (præterquam in prima Episcopi visitatione) persolvenda.

De Apparatoribus.

- 138 **A**pparatorum excessus coerciti.

Synodorum Autoritas.

- 139 **S**ynodus nationalis, Ecclesia representativa.
140 **S**ynodi acta tam absentes, quam presentes obligant.
141 Synodi auctoritati derogantes, coerciti.

Constitutiones five Canones Ecclesiastici per
Episcopum Londinensem, Præsidem Synodi pro Can-
tuariensi Provincia, ac reliquos Episcopos & Clerum ejus-
dem Provinciæ ex regia auctoritate tractati, & con-
clusi in ipsorum Synodo, inchoata Londini Anno Salutis
millesimo, sexcentesimo tertio, regnique Serenissimi Prin-
cipis, Clementissimi Domini nostri, Jacobi Dei gratia
Angliæ, Franciæ & Hiberniæ Regis primo, & Scotiæ
tricesimo septimo.

De Ecclesia Anglicana.

I. Suprema in Ecclesiam Anglicanam auctoritas Regiæ Majestati asserenda.



Rout officii nostri ratione erga Serenissimam Majesta-
tem regiam obligamur, in primis statuimus & ordina-
mus, ut Archiepiscopus Cantuariensis pro tempore ex-
istens, omnes Episcopi hujus Provinciæ, Decani item,
Archidiaconi, Rectores, Vicarii, ceterique ex Clero
quicunque, tum ipsi fideliter custodiant ac observent,
tum (quantum in ipsis est) ab aliis curent observari, &
custodiri omnia & singula statuta, ac leges sancitas &
constitutas pro antiqua jurisdictione in statum Ecclesiasticum hujus regni
Coronæ restituenda, omnique extranea potestate, quæ eidem repugnet, exter-
minanda. Porro etiam ut omnes Ecclesiasticæ personæ ad curam anima-
rum constitutæ, omnesque alii Concionatores & Theologici in quibuscunque
Ecclesiis prælectores (quantum ingenio, cognitione, ac doctrina vale-
bunt) purè & sincerè absque omni fuco aut dolo, singulis annis quater
ad minimum publicè in concionibus, aliisque Homiliis, ac prælectionibus
suis doceant, divulgent, enuncient, ac declarent, usurpatam omnem
& peregrinam potestatem (utpote nullo jure divino nixam & fun-
datam) justissimis de causis sublatam esse & abolitam; & propterea
N n nullam

nullam obedientiam aut subjectionem infra Majestatis suæ regna & dominia hujusmodi extraneæ potestati cuicunque ullatenus deberi: sed auctoritatem Regiam infra regna sua Angliæ, Scotiæ, & Hiberniæ, ac reliqua ipsius dominia & territoria proximè & secundum Deum primam esse & supremam, cui omnes earundem regionum tam incolæ, quam indigenæ fidem omnem, & obedientiam supra aliam quamcunque in terris potestatem lege divina tenentur exhibere.

2. *Regii in Ecclesiam Anglicanam primatus impugnatores coerciti.*

Quicumque in posterum affirmabit, Majestatem Regiam non habere eandem auctoritatem in causis Ecclesiasticis, quam pii Principes apud Judæos, & Christiani Imperatores in Primitiva Ecclesia obtinuerunt, vel Regalem ipsius in iisdem causis primatum, hujus Regni Coronæ jamdiu vindicatum, ac legibus ejusdem regni in ea stabilitum, ullatenus lædere aut extenuare præsumpserit: excommunicetur ipso facto, non nisi per Archiepiscopum restituendus, idque postquam resipuerit, ac impios hosce errores publicè revocârit.

3. *Ecclesia Anglicana, Orthodoxa.*

Quicumque in posterum affirmabit, Ecclesiam Anglicanam, sub Regia Majestate legibus stabilitam, none esse Orthodoxam, & Apostolicam Ecclesiam, Apostolorum videlicet doctrinam tradentem, & astringentem: excommunicetur ipso facto, non nisi per Archiepiscopum restituendus, idque postquam resipuerit, ac impium hunc errorem publicè revocârit.

4. *Divina cultus ratio in Ecclesia Anglicana stabilita, pia & orthodoxa.*

Quicumque in posterum affirmabit, Liturgiæ formam in Ecclesia Anglicana legibus stabilitam, & in libro Precum publicarum, ac administrationis Sacramentorum comprehensam, corruptum, superstitiosum, aut illicitum esse Dei cultum, vel quicquam in se continere, quod Scripturarum canoni sit contrarium: excommunicetur ipso facto, non nisi per Episcopum Diocesenum, vel Archiepiscopum restituendus, idque postquam resipuerit, ac impium hunc errorem publicè revocârit.

5. *Doctrina*

5. *Doctrinae Articuli in Ecclesia Anglicana stabiliti, pii & Orthodoxi.*

Quicumque in posterum affirmabit, ullum ex triginta novem Articulis, in quos consensum est ab Archiepiscopis & Episcopis utriusque Provinciae, ac reliquo omni Clero in Synodo Londini habita Anno Domini 1562. (ad tollendam utique opinionum varietatem, & consensum in causa fidei firmandum, & stabiliendum) ulla ex parte superstitiosos aut erroneos existere, vel omnino ejusmodi, ut in eorum veritatem salva conscientia subscribi nequeat: excommunicetur ipso facto, non nisi per Archiepiscopum restituendus, idque postquam resipuerit, ac impios hos errores publicè revocârit.

6. *Ceremoniarum in Ecclesia Anglicana obtinentium usus, Pius & licitus,*

Quicumque in posterum affirmabit, Ecclesiae Anglicanae ritus ac caeremonias legibus constitutas, impias, Antichristianas, aut superstitiosas esse, vel denique ejus generis, ut homines pii ac religiosi, quantumvis legitima autoritate jussi, non possunt integra conscientia eas approbare, aut observare, vel etiam (prout occasio tulerit) eisdem subscribere excommunicetur ipso facto, nullatenus absolvendus, priusquam resipuerit, ac impios hos errores publicè revocârit.

7. *Ecclesiae Anglicanae administratio, verbo divino consona.*

Quicumque in posterum affirmabit, Ecclesiae Anglicanae sub Regia Maestate regimen & disciplinam per Archiepiscopos, Episcopos, Decanos, Archidiaconos, & reliquos ad ejusdem gubernaculum constitutos, Antichristianum esse, ac verbo divino contrarium: excommunicetur ipso facto, nullatenus absolvendus, priusquam resipuerit, ac impium hunc errorem publicè revocârit.

8. *Cleri ordinandi ratio in Ecclesia Anglicana, verbo divino consona.*

Quicumque in posterum affirmabit, aut docebit, formam & ritum Episcopos, Presbyteros, & Diaconos ordinandi, & inaugurandi quicquam in se continere, quod pugnet cum Verbo divino, illosque omnes,

quotquot ad eum modum Episcopi, Presbyteri, & Diaconi ordinantur, non esse ritè ordinatos, neque vel à seipsis vel ab aliis pro Episcopis, Presbyteris, aut Diaconis habendos, priusquam ad sacra illa officia aliam ordinationem fuerint adepti: excommunicetur ipso facto, nullatenus absolvendus, priusquam resipuerit, ac impios hos errores publicè revocârit.

9. *Authores schismatis ac dissidii ab Ecclesia Anglicana communione coerciti.*

Quicumque in posterum à Sanctorum Communione, qualiter in Ecclesia Anglicana existet ex Apostolorum regulis approbata, seipsos segregabunt, & novo fraternitatis cujusdam fœdere consociati, Christianos omnes, quotquot doctrinæ, disciplinæ, ritibus ac cæremoniis Ecclesiæ Anglicanæ se conformes exhibent, prophanos ducent, & indignos quibuscum in Christiana professione communicent: excommunicentur ipso facto, non nisi per Archiepiscopum restituendi, idque postquam resipuerint, ac impios hos errores publicè revocârint.

10. *Schismaticorum in Ecclesia Anglicana fautores, coerciti.*

Quicumque in posterum affirmabunt, tùm ministros illos, qui formæ & modo divini cultus in Ecclesia Anglicana constitutis, ac in Libro publicæ Liturgiæ præscriptis recusant subscribere, tùm eorum etiam sectatores alterius Ecclesiæ, quæ non sit lege stabilita, nomen & titulum posse sibi meritò assumere, itemque audebunt vulgò asseverare, pretensam hanc ipsorum Ecclesiam jamdiu ingemuisse sub onere certorum gravaminum, sibi & membris suis supradictis impositorum per Ecclesiam Anglicanam, ac decreta & sanctiones in eadem legibus stabilitas: excommunicentur ipso facto, nullatenus absolvendi, priusquam resipuerint, ac impios hos errores publicè revocârint.

11. *Conventiculorum in Ecclesia Anglicana propugnatores coerciti.*

Quicumque in posterum affirmabit, aut tuebitur, ullos conventus, cœtus, aut congregationes subditorum indigenarum infra hoc regnum existere (præter eos, qui ex hujus regni legibus tenentur, & approbantur) qui verarum, & legitimarum Ecclesiarum nomen possit sibi jure vendicare:

care : excommunicetur, non nisi per Archiepiscopum restituendus, idque postquam resipuerit, & impium hunc errorem publicè revocârit.

12. *Ordinationem in Conventiculis conditarum propugnatores coerciti.*

Quicumque in posterum asseverabunt, licitum esse cuivis Ministrorum aut Laicorum ordini, vel eorum alterutris simul congregatis, Canones, Decreta aut Constitutiones de rebus Ecclesiasticis citra Regis auctoritatem condere; & eisdem regendos & gubernandos se subjiciunt: excommunicentur ipso facto, nullatenus absolvendi, priusquam resipuerint, & impios hos Anabaptisticos errores publicè revocârint.

De Cultu Divino, & Sacramentorum administratione.

13. *Liturgia publica, & reliqua pietatis exercitia diebus Sacris celebranda.*

Omnes cujuscunque conditionis aut status personæ infra Ecclesiam Anglicanam deinceps celebrabunt diem Dominicum (vulgo diem Solis nuncupatum) cæterosque dies Festivos, juxta regulam divinæ voluntatis, & Ecclesiæ Anglicanæ instituta hac in parte præscripta; nimirum in audiendo Verbo Dei tam lecto, quam prædicato, in privatis publicisque precibus faciendis, in peccatis Deo confitendis, & eisdem emendandis, in charitate cum proximis (sicubi læsa fuerit) reconcilianda, in sacra Communione corporis & sanguinis Dominici frequentanda, in pauperibus juvandis, ægrotis visitandis, piam omnem ac sobriam conversationem interim adhibentes.

14. *Liturgiæ publicæ præscriptus Canon diebus sacris observandus.*

Liturgia publica distinctè, et debita cum reverentia legetur, vel canetur in illis diebus, & eorum vigiliis, qui in Libro precum publicarum Sacri ac Festivi designantur, horisque eorundem congruis, & usitatis, atque in eo potissimum Ecclesiæ cujusq; loco, qui Episcopo Diœcesano, vel lo-

ci Ordinario (ratione vel amplitudinis vel angustiae) commodissimus, ac ad populi ædificationem maximè opportunus videbitur. Singuli etiam Ministri studiosè observabunt instituta, ritus, & ceremonias omnes, quæ in dicto libro præscribuntur, tam in sacris Scripturis legendis, ac precibus recitandis, quàm in administrandis Sacramentis, absque ulla sive materiae sive formæ additione, aut diminutione, respectu vel concionis, vel alterius causæ cujuscunque.

15. Litania diebus Mercurii & Veneris recitanda.

Litania à Rectoribus, Vicariis, Ministris sive Curatis in Cathedralibus, Collegiatis, & Parochialibus Ecclesiis ac Capellis omnibus, eorumque loco aliquo conveniente pro arbitratu Episcopi, Diocesani, vel loci Ordinarii recitabitur vel canetur illis temporibus, & sub ea forma, quæ in libro publicæ Liturgiæ præstuntur; ac (ut restrictius loquamur) singulis diebus Mercurii & Veneris (etiã si non fuerint Festivi) Minister ad horas Divinis precibus consuetas in Ecclesia aut Cappella præsto erit, ac populo per sonitum Campanæ convocato, Litaniam in dicto Libro præscriptam recitabit; cui singuli Patres-familias, qui præsertim infra dimidium milliare ab Ecclesia habitant, vel ipsi debebunt interesse, vel unum saltem de familia sua mittere idoneum qui Ministro inter precandum assistat.

16. Liturgiæ publicæ præscriptus Canon in Academiis observandus.

In omnibus utriusque Academiae Collegiis & Aulis per integram Liturgiã & sacrae Cœnæ administrationem debitè, & absque omni aut omissione, aut innovatione observari volumus ordinem, formam, ac cæremonias omnes prout in dicto publicæ Liturgiæ Libro præscripta inveniuntur.

17. Inter Liturgiæ publicæ celebrationem Superpellicia, & Epomides in Academiis adhibenda.

In omnibus utriusque Academiae Collegiis & Aulis Præfetti ac Socii, cæterique Scholares & Studiosi in Ecclesiis & Capillis suis per singulos dies Dominicos, & Festivos, eorumque vigilias tempore divinorum Superpelliceis (juxta Ecclesiæ Anglicanae mores ac instituta) utentur: quotquot verò gradum aliquem susceperint, Caputia suo cujuscque gradui Competentia superpelliceis suis superinduent.

18. Inter

18. *Inter Liturgiæ publicæ celebrationem reverentia solennis adhibenda.*

Cum divina peraguntur, vel eorum pars quælibet, æquum est, ut condigna omnis reverentia adhibeatur: sic enim monet Apostoli præceptum illud, *Omnia decenter, & secundum ordinem fiant*. Cui decentiæ, atque ordini regulas hæc nostras sequentes consentaneas esse judicamus. Nullus in Ecclesia vel Capella inter rem divinam caput suum operiet, nisi ex causa infirmitatis, quo casu pileolo, aut rica utendum censemus. Omnes cujuscunque status aut conditionis personæ humiliter in genua se inclinabunt, dum Generalis Confessio, Litania & reliquæ Precationes recitantur: cum autem fidei Symbolum recensetur, stabunt erecto corpore, juxta regulas in libro publicæ Liturgiæ in eam partem præfinitas. Similiter etiam nomen Domini Jesu, quoties inter divinum cultum inciderit, congrua ac humili reverentia ab universis tum præsentibus exciderit, prout, hætenus fieri consuevit: ut per externas hæc cæremonias & gestus testatam faciant internam ipsorum humilitatem, Christianam constantiam, & debitam agnitionem, quod Dominus *Jesus* Christus, verus & æternus Dei filius, unicus est mundi Salvator, in quo solo omnes misericordiæ, gratiæ ac promissiones homini à Deo indultæ, tam in præsentem vitam, quam futuram, integrè & in totum comprehenduntur. Nullus porro cujuscunque tandem sexus, ætatis, aut conditionis fuerit, in Ecclesia tempore Divini cultus in aliud quicquam intendet, quàm ut quietè ascultans audiet, observet ac intelligat, quod à Ministro legitur, prædicatur, aut administratur, eique Confessionem, Orationem Dominicam, & Symbolum recitanti clara voce subserviat, aliaque in publicis Precibus responsa subjiciat, quæ in libro Communis Liturgiæ præciuntur. Nullus denique Preces vel Concionem ambulando, aut garriendo, seu alio quovis modo interpellabit, vel ex Ecclesia ante easdem peractas, absque justâ, aut probabili causa egredietur.

19. *Inter Liturgiæ publicæ celebrationem otiosi ab Ecclesiæ ambitu repellendi.*

O Economî Ecclesiarum, & Inquisitores sive Assistentes personas otiosas non patientur in cæmeterio, vel Ecclesiæ porticu tempore Divini cultus aut concionis desidere, sed eos vel Ecclesiam ingredi compellent, vel abscedere.

20. *Panis & vinum in sacrae Cœnæ usum paranda.*

Parochiarum omnium Oeconomi (consulto hac in parte Ministro) curabunt idoneam, pro numero communicantium, panis siliginei, vini-
que boni ac salubris quantitatem, in tempus sacrae Cœnæ præstitutum, sum-
ptibus parochianorum comparari, vinumque illud ad mensam Domini af-
ferri in œnophoro nitido, & mundo, coque, ex stanno, si non ex metallo
præstantiore.

21. *Cœnæ trina perceptio quotannis indicta.*

In omnibus hujus regni Ecclesiis parochialibus, ac Capellis in quibus Sa-
cramenta sunt administranda. Cœnam Dominicam à Rectore, Vicario,
vel Ministro toties, iisque temporibus celebrari volumus, ut parochiani sin-
guli quotannis ter ad minimum (nominatim verò in festo Paschatis) sicut
in Libro publicæ Liturgiæ jubentur, possint Sacramentum illud percipere.
Proviso semper, ut Minister quilibet sacram illam Cœnam administraturus,
ipse semper primus communicet. Insuper siquid panis aut vini inter Cœ-
næ administrationem afferri contigerit, illud ad Sacramenti usum vetamus
adhiberi, priusquam, eodem in mensa Domini appposito institutionis verba
fuerint recitata. Porro etiam ordinamus, ut administrans panem & vinum
singulis communicantibus separatim & per vices distribuatur.

22. *Cœnæ administrationem solennis indictio præire jussa.*

Cum Laicorum quisque ad sacrae Cœnæ communionem ter quotannis
obligetur, multique nihilominus vix semel communicent: Ministris
omnibus præceptum volumus, ut quotiescunque Sacramentum illud cele-
brare voluerint, parochianis suis solenniter in Ecclesia inter Preces matuti-
nas, idque præcedente die Dominico (quo melius veniant præparati) id
denunciare non omittant: quas utique monitiones parochiani vicissim sus-
cipere, ac eisdem parere sub periculo & pœna legis tenebuntur.

23. *Cœnæ usus frequentior Academicis indictus, & Cœ-
na utentibus genuum flexio injuncta.*

In omnibus utriusque Academiæ Collegiis & Aulis Præfecti & Socii
qui præsertim pupillos habent, sedulo prospicient, ut ipsorum pupilli
omnes

omnes, & reliqui qui inter eos agunt, universè rectè & piè educentur, ac in articulis religionis penitus instituantur, publicamque Liturgiam & conciones diligenter frequentent; quin etiam sacram Cœnam jugiter percipiant; quam primo quoque vel secundo cujuscunque mensis die Dominico in eisdem Collegiis & Aulis administrandam decernimus: volumusque ut singuli eorundem Præfetti, Socii, Scholares, reliquique studiosi, ac officarii, & illorum quilibet famuli ac ministri unoquoque anno quater ad minimum, ejusdem sint participes, idque in genua reverenter (ut par est) inclinati, juxta ritum in Libro publicæ Liturgiæ ea in parte præstitutum.

24. *Cœnæ in Festis solennibus administratio in Ecclesiis Cathedralibus indicta, & Cœnam administrantibus Caparum usus injunctus.*

PER Cathedralis omnes & Collegiatis Ecclesias sacram Cœnam in Festis solennibus administrari volumus, nonnunquam per Episcopum (si quidem præsens extiterit) nonnunquam verò per Decanum, quandoque etiam per Canonicum vel Præbendarium (Ministram ibidem maximè eminentem) eundemque decente Capa amictum, ac adjutum ab Evangelii & Epistolæ Lectoribus (juxta Admonitiones in septimo Elizabethæ promulgatas) idque iis horis, & cum illa prorsus limitatione, quæ in Libro publicæ Liturgiæ præfiniuntur. Provisò semper, ut nulla ejusmodi limitatio admittatur, cujuscunque tandem interpretationis prætextu, quo minus singuli Decani, Guardiani, Magistri, sive Præfetti Cathedralis cujusque & Collegiatis Ecclesiæ, & cuncti etiam earundem Præbendarii, Canonici, Vicarii, minores Canonici, Cantores, reliquique de Ecclesiæ gremio universi, si non frequentius, saltem quater omni anno Sacramentum percipiant.

24. *Superpelliceorum & Epomidum usus, Cœna non administrata, in Ecclesiis Cathedralibus indictus.*

IN Cathedralibus & Collegiatis Ecclesiis, cessante Cœna Dominica, fatiscit tempore Divinorum Superpellicels duntaxat uti: nisi quòd Ecclesiarum Collegiatarum Decani, Magistri, & præfetti, itemque Canonici, ac Præbendarii (dummodo graduati) cum Superpelliceis Caputia gradibus suis respectivè congrua inter rem Divinam gerere tenebuntur.

26. *Notorii peccati consuetudine infames à sacra Cœna repellendi.*

Nullus Ministrorum ex grege aut Cura sua quenquam ad sacra Cœnæ communionem ullo pacto admittet, qui manifestè notus erit in infami peccato impœnitenter vivere, nec qui cum proximis suis malitiosè & apertè contenderit, nisi reconciliatio intercesserit; neque etiam Ecclesiarum Oeconomos aut Assistentes ullos, qui cum juramentum susceperint pro omnibus iis delictis notoriis, de quibus particulatim jussi erant infra suas respectivè parochias inquirere, bis quolibet anno ad Ordinarium suum deferendis, non verenter tamen, spretâ juramenti sui religionem (cujus aliqui fidelis executio potissima ratio existit, per quam publica peccata, & scandala rescindi possint, & coerceri) etiam volentes & scientes in perjûrii crimen perditè, ac nefariè incurrere, dum vel negligunt, vel recusant ex prædictis criminibus, & delictis notoriis aliqua detegere, quæ sciunt infra parochias suas esse perpetrata, vel congregationem saltem insigniter gravare, ac offendere; licet iidem vel à vicinis, vel à Ministro, vel etiam ab ipso Ordinario, admoniti subinde fuerint, ut conscientias suas, dicta crimina præsentando, exonerarent, neque se vellent in horrendum illud perjûrii scelus ausu tam nefario præcipitare.

27. *Schismatici à Cœnæ communione arcendi.*

Ministri, cum Cœnam Domini administrant, neminem scienter ejusdem facient participem, qui in genua non fuerit inclinatus, sub pœna suspensionis. Simili etiam pœna prohibemus, ne alicui eandem distribuant qui publicæ Liturgiæ (juxta Ecclesiæ Anglicanæ instituta) recusat interesse; vel qui Librum Publicarum Precum ac Sacramenta administrandi, ritusve & cæremonias quaslibet in eodem præscriptas, aut quicquam sive in Articulis, qui in Synodo, Anno 1562. conclusi sunt, sive in Libro de Ordinatione Presbyterorum, & Episcoporum comprehensum frequenter & notoriè calumniatur; vel qui Majestatis suæ supremam in causis Ecclesiasticis auctoritatem ullo dicto audet convellere, aut lædere: nisi singuli taliter delinquentes coram Ministro, præsentibus unâ Oeconomis, delicti sui pœnitentiam professi, viva voca prius sponponderint (si nesciat scribere) se deinceps in eo genere nequaquam peccaturos; vel, si nōrint scribere Subchirographo suo idem promiserint: quod eorum Chirographum Minister accipiens ad Episcopum Diæcesanum, vel loci Ordinarium quamprimum transmittet. Provisio semper, quod Ministrorum quilibet, qui à sacra Cœna aliquem arcebit (prout in præsentè, vel in superiore Canone constitutum

stitutum habetur) ad partis querelam , vel Ordinarii requisitionem, talis facti sui rationem, dicto Ordinario reddet, atque ejusdem in ea parte beneplacito & mandato acquiescet.

28. Extranei à Cœnæ communionem repellendi.

O Economî & Inquisitores, sive Assistentes (non minùs quàm Ministri) attentè observabunt, nùm omnes & singuli ex Parochia sua toties ad sacræ Cœnæ communionem annuatim accedant , quoties hujus Regni legibus, ac nostris etiam Constitutionibus jubentur: ac ulterius numquid extranei frequentius & usitatus à Parochiis alienis ad Ecclesiam suam conveniant; eosque (siqui erunt) Ministro suo indicabunt, ne fortè ad Mensam Domini inter cæteros recipiantur ; quod ii omni modo prohibebunt, dictosque extraneos ad proprias Parochiæ suæ Ecclesias ac Ministros demittent, ut illic cum vicinis suis unà communicent.

29. Parentes in liberorum suorum Baptismate, & pueri Cœnæ Dominicæ incapaces, Susceptores esse prohibiti.

Parentes liberorum suorum Baptismati interesse non impellentur ; neque eisdem etiam permittetur, pro propriis infantibus ad sacrum Fontem Susceptorum loco respondere. Præterea nulli Susceptori, aut Susceptrici licitum erit, aliis verbis in respondendo uti, quàm quæ in Libro publicæ Liturgiæ hanc in partem sunt præscripta ; nec quisquam ad officium Susceptoris vel Susceptricis pro parvulis Baptizandis, vel Confirmandis admittetur, qui Cœnæ Dominicæ particeps nondum extiterit.

30. Crucis in Baptismo Ceremonia explicata.

Dolemus, præclarissimum Majestatis suæ studium & laborem, in Colloquio ad Aulam Hamptoniensem circa signum Crucis in Baptismo (inter alia plurima) susceptum , non meliores effectus apud multos consecutum, quin adhuc in eo hæreatur, ejusque in Baptismo usus tantopere impugnetur. Itaque quò melius constare possit legitima hujus cæremoniæ ratio, simulque ut omnis scrupulus deinceps amoveatur, qui hominum verè religiosorum conscientias perturbare quoquo modo possit, nos in hac causa inclytissimi Regis nostri vestigiis insistentes, ut qui Scripturæ autoritate, & Primitivæ Ecclesiæ exemplo in eadem ducitur, regulas ac observationes hæc nostris sinceris omnibus Ecclesiæ Anglicanæ membris commendamus.

Primò, observandum est, quòd etiamsi Judæi, ac Ethnici Apostolos reliquosque

quosque Christianos irridere, quòd eum prædicarent, in eumque crederent, qui Crucis morte esset affectus; tantum tamen aberat ut vel Apostoli, vel reliqui Christiani Crucis opprobrio seipsos passi sint à professione sua deterreri, ut in eadem exultandi potiùs, & gloriandi animos inde sumerent.

Imò Spiritus sanctus per Apostolorum ora ipsum Crucis nomen (Judæis utique invisum) usque adeo honoravit, ut non modo Christum ipsum Crucifixum sub eodem comprehenderet, sed & mortis ac Passionis Christi vires, effectus, ac merita, unà cum solatiis, fructibus, ac promissis universis quæ nos ex eisdem aut percipimus, aut in futurum expectamus.

Secundò, honor ac dignitas Crucis nomini acquisita, etiam & signo Crucis, vel ipsa Apostolorum ætate (neque enim contrarium ostendi potest) existimationem peperit honorificam; adeò ut Christiani haud multo post in cunctis actionibus suis eodem uti cœperint, eo ipso palàm & aperte testatum facientes (etiam ad stuporem Judæorum) se minimè, sibi pudori ducere, quod illum agnoscerent pro Domino & Salvatore suo, qui Crucis mortem pro ipsis pertulisset. Atque hoc Crucis signum non modò ipsi, idque cum ostentatione quadam solebant adhibere, quoties Judæis passim occurrerent, sed & liberos suos, cùm Baptismatis aqua abluerentur, eodem signari faciebant, ut eos per Crucis Symbolum illius servitio dedicarent, cujus in Baptismo collata in ipsos beneficia Crucis nomine essent repræsentata. Atq; adeò hujus signi in Baptismo usus in Primæva Ecclesia receptus est unanimi consensu, maximoq; omnium tam Græcorum, quàm Latinorum applausu. Quo quidem sæculo si quis huic signo se opposuisset, declaratus proculdubio fuisset pro hoste ac inimico nominis Crucis, & proinde meritorum Christi, quorum illi tessera & signum adeò displiceret. Deniq; hujus signi usum continuum & generalem extitisse, ex multis Patrum testimoniis perspicuè declaratur.

Tertiò fatendum est, Crucis signum decursu temporis in Ecclesia Romana graves abusus pertulisse, præsertim postquam eam Papismi labes ac corruptela semel pervaserat. Cæterùm rei abusus legitimum ejusdem usum nequaquam tollit. Imò tantum aberat, ut Ecclesia Anglicana ab Italiæ, Galliæ, Hispaniæ, Germaniæ, aliisque similibus Ecclesiis voluerit per omnia recedere, quicquid eas sciret tenere, aut observare, ut (quod Ecclesiæ Anglicanæ Apologia profitetur) cæremonias illas cum reverentia suscipere, quas citra Ecclesiæ incommodum, ac hominum sobriorum offensionem retineri posse senserat, & in iis tantùm articulis à prædictis Ecclesiis dissentiret, in quibus eadem ipsa tàm à pristina sua integritate priùs desciverant, tum etiam ab Ecclesiis Apostolicis, à quibus primum sunt profeminatæ. Quo quidem respectu, inter alias magnæ vetustatis cæremonias, etiam & Crucis in Baptismo signum in Ecclesia Anglicana est retentum, idque ex judicio & praxi venerabilium illorum Patrum, magnorumq; in primis Theologorum, qui regnante Edovardo sexto in eadem claruerunt; quorum

alii deinceps ob veræ fidei professionem Martyrium constanter pertulerunt, alii Reginae Mariæ temporibus exulantes, ac sub initium Regni Serenissimæ Reginae nuper defunctæ in Angliam reversi, pro hoc signo semper steterunt, ejusque usum exemplo, ac praxi sua perpetuò commendârunt. Atq; hoc Ecclesiæ nostræ judicium & praxis comprobata sunt tum per censuram, quæ de Libro publicæ Liturgiæ tempore Edovardi sexti ferebatur, tum etiam per Confessionum Harmoniam recentioribus annis publicatam: quoniam nimirum hujus signi in Baptismo usus in Ecclesia Anglicana congruis omnibus ac idoneis cautelis & exceptionibus contra Papisticam superstitionem atq; errorem munitus semper fuit, prout in ejusmodi casibus fieri convenit.

Primò enim Ecclesia Anglicana jam inde à Papismo abolito semper sensit ac docuit, & hodie etiam sentit ac docet, signum Crucis in Baptismo adhibitum de ipsius Sacramenti substantia haudquaquam existere. Nam ut primùm Minister Infantem immergens in aquam, vel ejusdem faciei aquam inspergens hæc verba recitaverit, *Baptizo te in nomine Patris & Filii & Spiritus Sancti*: Infans continuò plenum & perfectum Baptismi Sacramentum consequitur, adeò ut signum Crucis post adhibitum ad Baptismi virtutem aut perfectionem nihil adjiciat, nec idem omissum de ejus efficacia, aut substantia quicquam detrahat.

Secundò palàm est in Libro publicæ Liturgiæ, Infantem, postquam Baptismum suscepit (Crucis utique signo nondum superveniente) in Christi gregem ac Ecclesiam, tanquam perfectum ejus membrum receptum esse, ipsius adeò Baptismi virtute, non autem potestate aliqua, quæ signo Crucis affigitur. Ita ut propter ipsam Crucis memoriam, quæ apud omnes verè in Christum credentes plurimi semper fuit, & reliquas etiam ob causas supradictas, Ecclesia Anglicana ejus signum in Baptizando usque retinendum censuerit, secuta nimirum ea in re Primitivas & Apostolicas Ecclesias, atq; hunc Characterem pro licita externa cæremonia reputans & symbolo honorifico, per quod Infans illius obsequio, qui Crucis mortem subiit, in perpetuum votus esset & mancipatus; id quod ex verbis in Libro publicæ Liturgiæ expressis facillimè potest perspicui.

Postremò, quum usus signi hujus in Baptismo in Ecclesia Anglicana purgatus sit ab omni Papistica superstitione ac errore, & in primariam institutionem vindicatus; nos (freti Orthodoxis iis doctrinæ regulis, de rebus mediis & adiaphoris, quas Divino Canoni, ac Patrum antiquorum concordiententiæ judicamus esse consentaneas) privati cujusque tum Ministri tum alterius personæ cujuscunque statuimus esse verum ejusdem usum, publicæ Authoritate præscriptum reverenter amplecti ac recipere, præsertim cum intelligant res alioqui medias ac indifferentes naturam suam aliquo modo mutare, postquam sub legitimi Magistratus edictum, vel interdictum venerint, neque pro cujusque libitu præter legem omittendas esse, cum præcipiuntur, nec cum prohibentur observandas.

De

De Ministris, eorumque Ordinatione ac Functione.

31. *Jejunia Quatuor Temporum Ministrorum Ordinationi decreta.*

Cum Prisca Sanctorum Patrum autoritas, Apostolorum exemplo freta in solenni Ministrorum ordinatione preces ac jejunia celebranda præceperit; iisdemque adeò precum & jejuniorum officiis stata quædam tempora ex professo decreverit, in quibus duntaxat sacri ordines essent conferendi: nos sanctum & pium illorum institutum colentes, volumus & statuimus, ut nulli in posterum Presbyteri aut Diaconi ordinentur, nisi in diebus Dominicis immediatè sequentibus Jejunia Quatuor Temporum, vulgò Septimanas Cinerum, ad preces & jejunia (idque hunc ipsum in usum) antiquitus institutas, atque in Ecclesia Anglicana hodie continuatas. Quod utique fieri volumus in Ecclesia Cathedrali, vel Parochiali, ubi Episcopus commoratur ac tempore divinorum, assistente non solum Archidiacono, sed & Decano, & duobus ad minus Præbendariis, aut (illis legitimè detentis) quatuor illis gravioribus personis, quæ Magistri Artium ad minimum extiterint, & pro publicis Concionatoribus legitimè approbatæ.

32. *Utrumque Ordinem eodem die non conferendum.*

Cum (ex Patrum antiquorum sententia, & Primitivæ Ecclesiæ praxi) Diaconi officium ad Ministerii dignitatem gradus quidam sit constitutus; statuimus & ordinamus, ut nullus deinceps Episcopus aliquam cuiusvis conditionis personam (quibuscunque tandem animi dotibus commendatam) uno & eodem die Diaconum & Presbyterum constituat; quin ut ritus ea in parte præscriptus in Libro de Episcopis, Presbyteris & Diaconis ordinandis, & inaugurandis, strictè observetur; non quò Diaconos omnes Presbyterii aditu per annum integrum prohibeamus (cùm tamen Episcopus justam ejus admittendi causam alioqui invenerit) verùm ut cùm Quatuor tempora Diaconorum & Presbyterorum ordinationi in singulos annos sint decreta, aliquid saltem spatii detur, ad periculum de singulis faciendum, quales in officio Diaconi se exhibuerint, priusquam in Ordinem Presbyterorum suscipiantur.

33. *Neminem*

33. *Neminem sine certo Titulo ordinandum.*

Multis jam olim Patrum decretis cautum est, ne quem liceret Diaconum, vel Presbyterum ordinari, nisi quem constaret, certum aliquem & designatum muneris sui exercendi locum per id tempus obtinere, quorum nos auctoritatem secuti, statuimus & ordinamus, ne quis deinceps in sacros Ordines admittatur, nisi qui eodem tempore praesentationem sui ipsius ad promotionem aliquam Ecclesiasticam infra Diocesin illius Episcopi, à quo manuum impositionem petit, tunc vacantem exhibuerit: vel verum & indubitatum certificatorium attulerit, sive de Ecclesia aliqua infra Diocesin seu jurisdictionem dicti Episcopi, cujus Cura fungi possit, sive de loco Diaconi vel Presbyteri in Cathedrali aut Collegiata aliqua Ecclesia, infra eandem diocesin vacante, in quo functionem suam exerceat; vel nisi fidem fecerit, se esse actu Socium, aut jura Socii obtinere, vel designatum esse Conductitium sive Capellanum in aliquo Collegio Cantabrigiensis aut Oxoniensis, vel etiam ad Magistri gradum ante quinquennium proventum, suis ibidem sumptibus degere: vel nisi ab Episcopo ipsum ordinante in Beneficium sive ad exercendam aliquam Curam, tunc etiam vacantem, breviter post sit admittendus. Siquis verò Episcopus in sacros Ordines quenkumque asciverit, qui praedictorum aliquo titulo non sit praeditus, tunc omnia illi necessaria eatenus subministrabit, donec eidem de aliqua Ecclesia prospexerit. Quod si facere recusaverit, per Archiepiscopum (uno praeterea Episcopo assidente) ab ordinatione Diaconorum & Presbyterorum per integrum annum suspendetur.

34. *Certae conditiones in Ordinandis requisitae.*

Nullus Episcopus in sacros Ordines quenkumque de cætero cooptabit qui non ex sua ipsius Diocesi fuerit, nisi vel ex altera nostratum Academicarum prodierit, vel nisi literas (quas vocant) Dimissorias attulerit ab Episcopo, de cujus jurisdictione existit: & si Diaconus fieri expetit, vicesimum tertium, si Presbyter, vicesimum quartum ætatis suæ annum jam compleverit, ac etiam in altera dictarum Academicarum gradum aliquem Scholasticum susceperit; vel saltem nisi rationem fidei suæ, juxta Articulos religionis in Synodo Episcoporum & Cleri, Ann. 1562. approbatos, Latino sermone reddere possit, & eandem Scripturæ testimoniis corroborare; ac ulterius de vita sua laudabili, & morum integritate literas Testimoniales exhibuerit, sub sigillo alicujus Collegii Cantabrigiensis, aut Oxoniensis, ubi antea moram fecerit, vel certè trium aut quatuor gravium Ministrorum, unâ cum subscriptione & testimonium aliorum probabilium & fide

fide dignorum hominum, quibus ejusdem vita & mores per proximum triennium fuerint explorati.

35. *Neminem, nisi prævio solenni examine, Ordinandum.*

Episopus, priùsq̃ quam cuilibet Ordinando manus imponat, diligenti eum examine excutiet ac explorabit, præsentibus eisdem Ministris, quas velit in impositione manuum sibi assistere. Quòd si Episcopus legitimè impeditus prædicto examini vacare nequeat, illud tamen à præfatis Ministris sollicitè fieri procurabit. Provisò semper, ut qui Episcopo in dicta examinatione, & manuum impositione adesse debeant, de ipsius Cathedrali Ecclesia existant (siquidem eorum facultas dabitur) alioqui tres ad minus idonei Concionatores ex eadem diœcesi adsciscantur. Quòd si quis Episcopus vel Suffraganeus in sacros Ordines quempiam sine prædictis qualitatibus, aut iusto (ut supra) examine cooptarit; per Provinciæ suæ Archiepiscopum ea de re certiore factum (assidente uno alio Episcopo) ab omni Ordines conferendi potestate in integrum biennium secludetur.

36. *Neminem, nisi prævia trium Articulorum subscriptione, Ordinandum.*

Nemo ad sacros Ordines, vel Ecclesiasticum aliquod Beneficium per Institutionem aut Collationem, vel ad Concionatoris, Prælectoris, aut Catechistæ munus exercendum sive in alterutra Academia, sive in Cathedrali vel Collegiata aliqua Ecclesia, sive in urbe aut oppido mercatorio, sive in parochiali Ecclesia vel Capella, vel alio denique hujus regni loco deinceps admittetur, nisi priùs vel ab Archiepiscopo, vel Episcopo ejus Diœceseos, in qua est victurus, vel ab altera Academicarum licentiam & facultatem earundem subscriptionibus, & sigillis munitam impetraverit, tribusque sequentibus Articulis (modo & forma à nobis præfinitis) subscripserit.

1. Quòd Majestas Regia secundum Deum unicus est & supremus gubernator hujus Regni omniumque aliorum ipsius dominiorum, ac territoriorum, tam in omnibus Spiritualibus sive Ecclesiasticis rebus aut causis, quam in Sæcularibus: & quod nullus extraneus Princeps, vel persona, nec ullus Prælatus, status, aut dominatus habet aut habere debet ullam jurisdictionem, potestatem, superioritatem, præminentiam, vel authoritatem Ecclesiasticam sive Spiritualem infra Majestatis suæ dicta regna, dominia, & territoria.

2. Quod

2. Quòd Liber publicæ Liturgiæ, & Episcopos, Presbyteros & Decanos ordinandi, & consecrandi nihil in se contineat, quod verbo Dei sit contrarium, quòdque eodem taliter uti liceat: & quod ipse in publicis Precibus, & Sacramentis administrandis illam prorsus formam, quæ in dicto libro præscribitur, & non aliam sit observaturus.

3. Quòd libro de religionis Articulis, in quos consensum est ab Archiepiscopis, & Episcopis utriusque Provinciæ, ac reliquo omni Clero in Synodo Londinensi, An. 1562. omninò comprobatur: & quod omnes ac singulos Articulos in eodem contentos (qui triginta novem, citra ratificationem, numeratur) verbo Dei consentaneos esse agnoscit.

Hiscæ tribus Articulis qui volet subscribere, ad vitandam omnem ambiguitatem, hac verborum formula (nomine & cognomine suo expressis) in subscribendo utetur: *Ego N. N. tribus his præfixis Articulis, omnibusque in eisdem contentis lubens & ex animo subscribo.* Quòd si quis Episcopus aliquem ordinaverit, admiserit, vel facultate, aut licentia (ut superiùs dictum est) ulla donaverit, nisi priùs sub modo & forma præstitutis subscripserit; is à collatione Ordinum, & licentiarum ad consicionandum per anni spacium submovebitur. Academiæ verò, siquid hac in parte deliquerint, juris ultioni, & Regiæ censuræ relinquimus.

37. *Ordinatis, Diœcesin mutantibus, subscriptio coram Episcopo Diœcesano iteranda.*

Siquis Concionandi, Legendi, Prælegendi, vel Catechizandi legitima aliqui potestate præditus (ut supra) in ullam Diœcesin ibidem commoraturus devenierit; is ad hujusmodi munera exercenda, vel ad Sacramenta celebranda, aut quamlibet Ecclesiasticam functionem illic obeundam nullatenus admittetur (à quocunq; tandem dictam potestatem acceperit) nisi prius coram Episcopo ejusdem Diœceseos, in qua munerum præfatorum aliquo fungi debeat in supradictos Articulos per manus suæ subscriptionem consenserit.

38. *Ordinati, post subscriptionem prævaricantes, à Ministerio removendi.*

Siquis Minister, postquàm præfatis Articulis subscripserit, Liturgiæ formula vel ritibus & cæremoniis quibuscunque in Libro Precum publicarum in dictis, uti deinceps omiserit, suspensionis pœna coerceatur, ac nisi post mensem se emendarit ac submiserit, excommunicetur; quod si per alium adhuc mensem in contumacia permanserit, à Ministerio sacro amoveatur.

39. *Ordinati, sine congruo testimonio ac examine, in Beneficia non instituendi.*

Nullus Episcopus Ministrum quemvis ab alio Episcopo Ordinatum in Beneficium aliquod de cætero instituet, nisi qui Literas ordinationis suæ eidem ostenderit, & de morum honestate, virâque probabili congruum testimonium (si episcopo id postulante) exhibuerit: ac nisi debitè examinatus, Ministerio suo dignus inventus fuerit.

40. *Instituendi in Beneficia Simonia suspensionem solenni iurejurando jussi avertere.*

Ad detestabile Simonia peccatum coercendum (quoniam Spiritualium, & Ecclesiasticarum Functionum, Officiorum, Promotionum, Dignitatum, & Beneficiorum nundinatio in Dei conspectu odiosa est, & execranda) statuimus, & ordinamus, ut Archiepiscopus, omnesque & singuli Episcopi, atque alii, quibuscunque jus competit admittendi, instituendi, conferendi, consecrandi vel electionem confirmandi cujusvis Archiepiscopi, Episcopi, vel alterius personæ ad Ecclesiasticam aliquam Functionem, Dignitatem, Promotionem, Titulum, Officium, Jurisdictionem, Locum, aut Beneficium cum Cura, vel sine Cura, vel ad Ecclesiasticam ullum munus quodcunque, ante omnem ejusmodi institutionem, collationem, consecrationem vel confirmationem electionis respectivè faciendam, unumquemque deinceps admittendum, instituendum, conferendum, inaugurandum, aut confirmandum in vel ad Archiepiscopatum, Episcopatum, vel aliam Spiritualem sive Ecclesiasticam Functionem, Dignitatem, Promotionem, Titulum, Officium, Jurisdictionem, Locum aut Beneficium cum Cura vel sine Cura, vel ad Ecclesiasticum ullum munus quodcunque præsentijuramento oneret (quod utique per omnes, quorum intererit, in propriis personis, & non per Procuratorem erit præstandum) sub modo & forma sequentibus: Ego N. N. juro me nullam Simoniacam solutionem, stipulationem, vel promissum directè aut indirectè per me, vel per alium quemlibet (me conscio, aut consentiente) cuivis persona vel personis quibuscunque fecisse, pro vel de procuratore, vel acquisitione Ecclesiastica hujus Dignitatis, Loci, Promotionis, Officii, vel Beneficii (exprimendo respectivè & nominatim locum illum, in quem admittendus, instituendus, conferendus, installendus, aut confirmandus erit) neque deinceps ullam ejusmodi solutionem, stipulationem, vel promissum absque mea notitia aut consensu factum quovis tempore præstiturum ita me Deus adjuvet per Christum Jesum.

41. *Beneficiorum pluralitas parcius dispensanda, & de personali dispensatorum residentia cautio ineunda.*

NEmini in posterum facultas live dispensatio concedetur, de pluribus Beneficiis Curatis simul retinendis, nisi tali duntaxat, qui pro eruditione sua dignior, & ad officium suum plenius præstandum habilis & idoneus censebitur: nimirum qui ad gradum Magisterii ad minus in altera nostratum Accademiæ promotus fuerit, publicusque ac idoneus Concionator, idemque legitimè approbatus extiterit. Provisò semper, ut sufficienti cautione obstrictus teneatur, de personali sua residentia in singulis Beneficiis per bonam anni cuiusque partem facienda; ac ut ejusmodi Beneficia non amplius triginta milliarum spacio ab invicem distent; & denique ut in eo Beneficio, in quo non residebit, Concionatorem ritè approbatum retineat, qui populum utiliter docere, ac informare possit.

42. *Cathedralium Ecclesiarum Decani ad congruam residentiam tenentur.*

Quilibet Decanus, Præfectus, Guardianus, vel Rector primarius cujusquam Ecclesiæ Cathedralis, vel Collegiæ nonaginta dies ad minus in singulis annis conjunctim vel divisim in dicta Cathedrali, vel Collegiata Ecclesia residebit; verbi Divini prædicationi incumbens, & hospitalitatem interim exercens; nisi aliàs gravibus, & urgentibus causis, iisque per Episcopum Diocesæ approbandis detentus fuerit, vel legitima aliqua ratione aliter dispensatus. Quamdiu autem illic moram fecerit, ipse cum reliquis pariter Canonicis, vel Præbendariis residentibus invigilabunt, ut Ecclesiæ suæ Statuta, & laudabiles Consuetudines (modò verbo Dei, ut Prærogativæ Regiæ non repugnent) necnon universa hujus Regni statuta ad Ecclesiasticum ordinem spectantia, quæ in suo robore adhuc perdurant, omnesque aliæ Constitutiones Regiæ autoritate hætenus editæ & stabilitæ, & siquæ per Episcopum Diocesæ (juxta statuta & consuetudines ejusdem Ecclesiæ, ac leges Ecclesiasticas hujus Regni) in visitatione sua legitimè præscribentur, inviolatè custodiantur: ac ut minores Canonici, Vicarii Chorales, alique Ecclesiæ suæ Ministri ad sacrarum Literarum studium compellantur, & eorum unusquisque Novum Testamentum non solum sermone vernaculo, sed & Latino penes se habeat.

43. *Decani & Præbendarii, in Ecclesiis Cathedralibus residentes, ad sedulam concionandi diligentiam tenentur.*

Cujusque Ecclesiæ Cathedralis Decanus, Præfectus, Guardianus, vel Rector principalis, ac Præbendarii item, & Canonici non modo in ejusmodi Ecclesiis suis (idque in propriis personis) toties concionabuntur, quoties lege, statuto, ordinatione, & consuetudine ad id tenentur; sed in aliis etiam Ecclesiis ejusdem Dioceseos; in qua resident, ac in iis præcipue locis unde vel ipsi, vel ipsorum Ecclesiæ vectigal aliquod, sive fructus annuos percipiunt. Quod si ipsi vel ægritudine, vel iusta aliqua causa impediti abfuerint, tunc concionatores sufficienti auctoritate approbatores sua vice substituent, quales Episcopus Diocesanus ad concionandum in Ecclesia Cathedrali idoneus judicabit. Secus si quis vices suas, prout dictum est, supplere quoquo modo omiserit, per Episcopum, vel eos, ad quos ejus Ecclesiæ jurisdictio pertinebit, pro dilecti merito, punietur.

44. *Præbendarii Beneficiati ad congruam in Beneficiis suis residentiam tenentur.*

Nullus Ecclesiæ Cathedralis aut Collegiæ Præbendarius, vel Canonicus, qui unum vel plura Beneficia Curata obtinet (nec in sua Ecclesia Cathedrali aut Collegiata Residentarius existit) à Beneficiis suis Curatis (prætextu Præbendæ suæ) ultra tempus unius Mensis aliquo anno aberit, nisi ex urgente causa, & pro certo tempore per Episcopum Diocesenum approbandis. Qui autem ex dictis Canonicis & Præbendariis, per Ecclesiæ suæ Cathedralis aut Collegiæ Ordinationes, ad necessariam in eisdem residentiam tenentur, ii inter se anni tempora ita partientur, pro residentia in dictis Ecclesiis facienda, ut semper eorum aliqui personaliter illic resideant; omnesque, quotquot in præsentia sunt, aut de cætero futuri sunt Residentarii in ulla Cathedrali, aut Collegiata Ecclesia, post exactum Residentiæ suæ terminum, per Statuta localia, aut Consuetudinem Ecclesiæ suæ definitam, ad Beneficia sua vel unum ex iis, aut saltem ad aliam aliquam Curam, in qua ipsorum præsentia lege requiritur; quamprimum convolabunt, ut debitis illic officiis perfungantur, juxta leges in ea parte constitutas, quas Episcopus Diocesanus curabit executioni mandari.

45. Beneficiati Concionatores, in Beneficiis suis residentes, jugiter tenentur concionari.

Singuli Beneficiati in Beneficiis suis residentes, (dummodo sint legitima autoritate ad concionandum admissi) per singulos dies Dominicos (justo impedimento cessante) in Ecclesiis aut Capellis suis, vel vicinarum aliqua Ministro concionatore destituta (ubi maximè facultas datur) concionem ad populum habebunt unam, in qua sobriè, & sincerè verbum veritatis dividant in Dei gloriam, & salutarem populi ædificationem.

46. Beneficiati non Concionatores vicariam Concionatoris operam jubentur singulis mensibus adhibere.

Omnis Beneficiatus ad concionandum non admissus, concionem singulis mensibus unam ad minus in Ecclesia sibi credita, per Concionatorem legitime approbatum, haberi procurabit; si tamen Beneficii valor Ordinarii judicio id ferre posse videbitur; omni autem die Dominico, cum in ipsius Ecclesia deficiet concio, dictus Beneficiatus aliquam ex Homiliis, publica auctoritate præscriptis aut Præscribendis, per se vel certe per Curatum suum recitabit.

47. Beneficiati, à Beneficiis suis legitime absentes, Curatum concionatorem jubentur adhibere.

Quilibet Beneficiatus, cui (propter necessitatem officii aliàs incumben-
tis) dispensatio de non residendo in Beneficio suo per hujus regni leges est indulta, per Curatum qui Concionator sit idoneus, & sufficienti auctoritate approbatus, Curæ suæ prospiciet modo Beneficii valor non repugnet. Cæterum qui duobus simul Beneficiis perfruitur, is in illo Beneficio, in quo ipse non residet, Concionatorem legitimum retinebit, nisi ipsum constitueret in utroque jugiter concionari.

48. Ministri, nisi ex Episcopi vel Ordinarii approbatione, pro Curatis non admittendi.

Nulli Curato aut Ministro permittetur, ullibi curæ animarum inservire, nisi prius per Episcopum Diocesenum, vel loci Ordinarium Episcopali jurisdictione præditum examinatus, ac admissus fuerit, ejusq; rei testimonium

testimonium manu Episcopi & sigillo consignatum obtinuerit (habito semper respectu tñm ad Curæ ipsius magnitudinem, eum ad personæ admittendæ habilitatem.) Quinetiam dicti Curati & Ministri, siquando ex una Dœcesi. in alteram transierint, nequaquam ad Curam ullam exercendam admittentur, nisi Episcopi ejus Dœceseos unde advenerint, vel loci Ordinarii (ut supra) literis testimonialibus de ipsorum honesta conversatione, sufficientia, & conformitate ad Ecclesiasticas Regni Anglicani leges, muniti accesserint. Nec verò eorum cuilibet licitum erit pluribus, quàm uni Ecclesiæ aut Capellæ uno eodemque die ministrare, nisi forsan Capella illa Ecclesiæ Parochialis membrum existat, aut eidem unita, vel nisi Ecclesia aut Capella cui taliter inserviet, judicio Episcopi vel Ordinarii (ut supra) Curato alendo non sufficiat.

49. *Ministris ad concionandum non admissis glossæ & paraphrases in publica Scripturarum lectione interdictæ.*

Nullus cujuscunque conditionis Minister, non prius per Episcopum Diœcesanum examinatus & approbatus, aut pro sufficiente & idoneo Concionatore (ut prædictum est licentiatus) in sua ipsius Cura vel alibi locum aliquem Scripturæ, aut doctrinæ sacræ exponere præsumat: sed solum apertè & distinctè sine glossis aut additamentis legere studebit Homilias, publica autoritate hæc editas, aut de cætero edendas, in veræ fidei confirmationem, & populi instructionem, atque ædificationem.

50. *Concionatores adventitii, absque legitima missione, ad concionandum non admittendi.*

Minister, Oeconomi, alique Ecclesiæ Officarii neminem patientur in suis Ecclesiis, aut Capellis concionari, nisi qui licentiis suis ad prædicandum exhibitis, iusta autoritate (ut supra) in eam partem muniti comperientur.

51. *Advenæ Concionatores, nisi authentico testimonio commendati, ad concionandum in Ecclesiis Cathedralibus non admittendi.*

Decani, Præfecti & Residentiarii Cathedralis, & Collegiæ Ecclesiæ cujuscunque nemini extraneo in suis Ecclesiis concionandi potestatem facient, nisi qui ejusdem Provinciæ Archiepiscopi, aut Episcopi Diœcesan

cesani, vel alterutrius Academiæ approbatione suffultus venerit. Quod si quem contigerit in concione sua dogma aliquod in populum disseminare vel novum, vel minùs consonum verbo Divino, ullive ex religionis Articulis in Synodo, Anno 1562. approbatis, aut etiam Libro Precum publicarum; Decani, aut Residentarii quàm poterunt mature per literas suas, eorum manu subscriptas, qui dictam concionem audierint, Episcopo Diocesano id intimabunt, quò is, quod ipsi videbitur, de eo statuat.

52. Concionatorum advenarum nomina in Librum referenda.

UT Episcopo (causa id postulante) constare possit, tùm quæ conciones in singulis Ecclesiis suæ Dioceseos habeantur, tùm qui sine legitima autoritate concionari præsumant: Oeconomi Ecclesiarum, eorumque assistentes Librum quendam comparabunt, in quo unusquisque Concionator, qui ad ipsorum Ecclesiam aliunde accesserit, nomen suum inscribit, adjecto etiam die, in quo concionem ibidem habuerit, ac Episcopi nomine, à quo concionandi potestatem acceperit.

53. Concionatorum mutuis oppositionibus pulpita non patebunt.

Siquis Concionator Doctrinam ullam, ab alio Concionatore in eadem vel vicina aliqua Ecclesia traditam, particulariter aut nominatim ex professo impugnare & pro concione refellere attentabit, priùsquam Episcopum Diocesenum de eâ certiozem fecerit, & ejusdem mandatum acceperit, quam eo incalu rationem sequi debeat (cùm alioqui ex publicis ejusmodi oppositionibus multum scandali & perturbationis populo oriri possit) Oeconomi vel pars læsa absque omni mora dicto Episcopo illud significabunt, neque præfatum Concionatorem patientur illum locum, quò semel abusus sit, deinceps occupare, nisi sanctè receperit se ab omni ejusmodi contentions materia in Ecclesia temporaturum, donec Episcopus de ea re ulterius statuerit: qui item quamprimùm commodè poterit in ea taliter procedet, ut parti læsæ in eadem Ecclesia, in qua oblatum est scandalum, publicè satisfiat. Provisio semper, ut si altera pars Appellationem interposuerit, eidem concionandi officium pendente lite sit interdictum.

54. *Concionatores schismatici licentiis suis mulctati.*

Siquis per Archiepiscopum, aut Episcopum ullum, vel alterutram Academiam in præteritum ad concionandum admissus, quovis deinceps tempore recusaverit legibus, institutis & ritibus ecclesiasticis infra Regnum Anglicanum stabilitis seipsum conformem reddere, eundem per Episcopum Diocesenum, vel loci Ordinarium quamprimum admoneri volumus, ut eorundem usui & debitæ observationi se submittat. Quod si, tali admonitione præmissa, infra mensem se minimè reformarit, ejusdem Facultatem sive licentiam ad concionandum eo ipso irritam esse & pro nulla habendam decernimus.

55. *Precationis formula, à Concionatoribus in concionum suarum ingressu imitanda.*

OMnes Concionatores & Ministri in aditu cujusque suæ Concionis, Lecturæ & Homiliæ populum hortabuntur, ut secum in precibus concurrat in hunc aut similem modum, idque (quantum licet) summaria brevitate: Precamini pro Christi sanctæ Ecclesiæ Catholica, id est, pro universo coetu Christiani populi per orbem terrarum diffusi, ac disseminati, specialiter verò pro Ecclesiis Angliæ, Scotiæ, & Hiberniæ; & in his præcipue pro Excellentissima Regia Majestate, Clementissimo Domino nostro *Jacobo Dei gratia Angliæ, Scotiæ, Franciæ, & Hiberniæ Rege, Fidei Defensore, & super omnes personas in omnibus causis tam Ecclesiasticis quam Civilibus infra Regna & Dominia sua supremo Governatore.* Precamini etiam pro Serenissima Regina *Annâ*, Nobilissimo Principe *Henrico*, reliquaue Regia sobole Illustrissima. Precamini etiam pro Ministris Divini Verbi, & Sacramentorum, tam Archiepiscopis & Episcopis, quàm cæteris Pastoribus & Curatis. Precamini etiam pro Honoratissimis Regiæ Majestatis Consiliariis, ac Proceribus, & Magistratibus hujus regni universis: ut hi omnes & singuli in sua quisque vocatione, ad Dei gloriam, populique ædificationem & rectam administrationem officiis suis diligenter & fideliter perfungantur, memores reddendæ olim rationis, cùm ad Christi tribunal sistentur judicandi. Precamini etiam pro populo & plebe hujus regni universa, ut in vera fide, & sancto timore Dei, in humili erga Regem obedientia & fraterna erga se invicem charitate vitam suam instituant. Postremò gratias & laudes Deo reddamus pro illis omnibus, qui in fide Christi ex hac vita exceßerunt, humiliter Deo supplicantes, ut per illius gratiam vitam nostram ad pium eorum exemplar dirigamus, ut ita tandem hac mortali vita defuncti, resurgamus

gamus cum illis in die Jesu Christi ad cœlestem gloriam, & vitam æternam ; semper cum Oratione Dominica concludentes.

56. *Ministris merè concionatoribus Precum publicarum Lectio, & Sacramentorum administratio bina annuatim injuncta.*

OMnis Minister in Beneficio Curato constitutus, licet prædicationi potissimum vacet, & Curatum sub se retineat, qui reliqua Ecclesiæ officia, ipsius vice exequatur ; similiter etiam quilibet Concionator stipendiarius qui Prælegendi, Catechizandi, aut Concionandi munus in aliqua Ecclesia vel Capella exercet, Liturgiam publicè recitabit duobus ad minus cujusque anni diebus Dominicis, ad horas tùm matutini, tùm vespertini temporis consuetas & usitatas, atque ea in Ecclesia, in qua Beneficiatus est, vel Prælectoris, Catechistæ, aut Concionatoris munere fungitur ; toties item Sacramenta Baptismi (siqui erunt Baptizandi) & Cœnæ Dominicæ quotannis administrabit, modo & forma omnibusque iis ritibus & cæremoniis observatis, quæ in Libro publicæ Liturgiæ in ea parte præscribuntur. Qui secùs fecerit, si beneficio dotatus est (ut supra) pœnam suspensionis incurret, stipendiarius verò (sive is Lectoris, sive Catechistæ, sive demùm Concionatoris nomine censetur) per Episcopum Diocesânûm à munere submoveatur, donec se conformem præbuerit, ad omnia præfata officia (sub modo & forma supradictis) rite perficienda.

57. *A Ministris non concionatoribus Sacramenta efficaciter administrari.*

Cum multi à falsis Doctoribus in errorem inducti, liberos suos nisi per Ministrum Concionatorem nolint Baptizari, eodemque respectu ad sacram Cœnam, nisi per talem administratam, recusent accedere : ac si illorum Sacramentorum virtus & efficacia à Ministri in concionando facultate penderet ; cùm tamen integra tùm Baptismi, tùm sacræ Cœnæ doctrina, quæ ad Sacramentorum eorundem administrationem desideratur, in Libro publicæ Liturgiæ tam plenè, & integrè sit expressa, ut eidem nihil addi possit, quod solidum sit & necessarium : omnibus tali errore deceptis mandamus & præcipimus, ut protervam hanc ipsorum pertinaciam de cætero deponant, ac Ecclesiæ institutis hac in parte obsequantur ; cùm quoad eorundem Sacramentorum efficaciam nihil intersit, utrum à Ministro non Concionatore, an secùs administrentur. Quod siqui deinceps hac in re deliquerint, Parochiæque suæ Ecclesias eo intuitu declinantes, in alienis vel sacram Cœnam susceperint, vel liberos suos Baptizari fecerint, neq, mandato

hoc nostro admoniti ab errore suo & illicita hac ratione destiterint: ad loci Ordinarium per Ministrum, Oeconomus & Inquisitores, vel Assistentes Parochiæ suæ deferantur, talibus censuris Ecclesiasticis per eum castigandi, quales adeò obstinatæ pervicaciæ merito debentur: id est, si contumaces permanserint, primo suspensionis: si ultra mensem deinceps perseverarint, excommunicationis pœna coerceantur. Pari ratione si quis Rector, Vicarius, vel Curatus, post præsentium Canonum promulgationem, quamlibet personam quæ non sit de sua Ecclesia vel Parochia, ad Sacram Cœnæ Communionem recipere, vel ex talium liberis aliquam Baptizare præsumpserit (eosdem hac ratione in errore suo confirmans) is suspensionis pœna eo ipso obstrictum se intelligat, à qua nequaquam absolvetur, priusquam sanctè promiserit, se hac in parte de cætero nullatenus offensurum.

58. *Ministris sacra peragentibus Superpelliceorum & Epomidum usus injunctus.*

Ministrorum quilibet, dum vel publicas Preces recitat, vel Sacramenta administrat, aliosve Ecclesiæ ritus peragit, decente & congruo Superpellicio eoque manicato induetur, quod communibus Parochianorum impensis comparabitur. Siqua autem controversia super ejusdem materia, vel competente decentia oriatur, Ordinarii discretio eandem terminabit. Quotquot verò ex Ministris gradum aliquem in Academia susceperint, ii inter sacra pergenda Superpelliceis suis adjicient & Caputia, singulorum gradibus convenientia, quorum tamen usu Ministris minimè graduatis sub pœna suspensionis interdiximus. Nihilominus & huic Ministrorum classi (loco Caputiorum) Liripipia permittimus ex nigro (modò ne serico) suis Superpellices injicienda.

59. *Catechizandi diligentia Ministris injuncta.*

Quilibet Rector, Vicarius, & Curatus, singulis diebus Dominicis & festivis ante preces vespertinas, (ad semihoræ spatium vel amplius) juventutem, & plebem rudiorum suæ Parochiæ examinabit, & instituet in Decalogo, Symbolo Apostolico, & Oratione Dominica, eosque Diligenter audiet, instruet, & erudiet in Catechismo, qui extat in Libro Precum publicarum: omnesque patres, & matres-familias jubeunt liberos, ac famulos suos, qui dictum Catechismum, nondum tenent, tempore constituto Ecclesiam adire, ut Ministro diligenter & humiliter auscultent & obtemperent, donec eundem perdicerint. Quod si quis Minister in hoc officio negligens fuerit & remissus, re ad Episcopum vel loci Ordinarium delatâ, & debitè intimata, primum acriter corripiatur; si hic se submittens, deinceps
tamen

tamen in eadem re volens deliquerit, suspensionis sententiam incurrat: si tertio offenderit (quandoquidem exigua spes restat illum hac in parte re-formandi) excommunicationis censura, donec se correxerit, obstrictus usque teneatur. Simili modo siqui parentes, patres aut Matres-familiarum vel eorum liberi, apprenticii, famulive officio suo hac in re defuerint, illi quidem non compellendo suos, ut veniant, hi vero, ne discant, recusando, per Ordinarium suum (modo adulti sint) suspensione plectantur; & si per mensem sic persistierint, excommunicentur.

60. *Confirmationis solennitas in trienniali Episcoporum visitatione celebranda.*

Cum solennis, antiqua & laudabilis in Ecclesia Dei consuetudo fuerit, ab ipsius usque Apostolorum temporibus observata, ut Episcopi quique parvulis Baptizatis, & in Catechismo Christianæ religionis instructis manus imponentes, super illis orarent ac benedicerint (quod vulgò *Confirmationem* nominatur) cumque in trienniali Episcoporum visitatione mos sanctissimi istius operis peragendi in Ecclesia per multas ætates obtinuerit; volumus & ordinamus, ut quilibet Episcopus vel ejus Suffraganeus in consueta visitatione sua morem & ritum illum in propria persona diligenter observet; quod si tertio demum anno aliqua infirmitate impeditus visitationem suam personaliter obire nequeat, at saltem illud Confirmationis munus illud proximo anno (prout commodè poterit) nequaquam omittet.

61. *Catechumeni Episcopo visitanti per Ministrum ad Confirmationem sistendi.*

Unusquisque Minister curam habens animarum (quo melius instituta & ritus ad *Confirmationem* spectantes, qui in Libro publicæ Liturgiæ præscripti habentur, debite possint conservari) diligenter providebit, ne ulli ad manuum impositionem Episcopo sistantur, nisi qui fidei suæ rationem norint reddere, juxta Catechismum in Libro prædicto contentum. Cumque Episcopus huic officio celebrando tempus aliquod certum præfixerit, Minister sedulam dabit operam, ut quàm queat plurimos ad hoc instruat, ac inducat, coram Episcopo Confirmandos comparare.

62. *Ministri sine Bannis rite indictis, vel legitimè dispensatis Matrimonium celebrare prohibiti.*

Nullus Minister, sub pœna suspensionis per triennium ipso facto incurrendæ, matrimonium inter ullas personas celebrabit, absque Facultate seu licentia ab aliquo eorum, qui in hisce constitutionibus nostris inferiùs designantur, indulta & concessa; nisi Banna matrimonialia per tres dies Dominicos separatim fuerint denunciata, idque publicè in Ecclesiis Parochialibus aut Capellis, ubi partes prædictæ commorantur, ac tempore Divinorum, prout in Libro publicæ Liturgiæ habetur. Neque ullus Minister sub pœna simili inter quaslibet personas (quantumvis ejusmodi Facultatem seu indulgentiam habentes) quocunque prætextu matrimonium solennizabit vel tempore aliquo incongruo, sed duntaxat intra horas octavam & duodecimam antemeridianas; vel in loco privato, sed in Ecclesiis tantummodò vel Capellis, ubi partium altera commoratur, idque similiter tempore Precum publicarum; vel omninò (etiamsi trina Bannorum indictio præcesserit, nec ulla proinde dispensatio requiratur) priusquam parentes aut gubernatores contrahentium (si vicesimum primum ætatis suæ annum non compleverint) consensum suum vel personatiter, vel per testimonium luculentum dicto Ministro significarint.

63. *Ministri in locis exemptis sine Bannorum justa indicatione, vel dispensatione legitima Matrimonium celebrare prohibiti.*

Quilibet Minister, qui contra atque in constitutionibus hisce nostris cautum est, inter personas quasunque matrimonium celebrabit, sub prætextu cujuslibet immunitas, quæ certis Ecclesiis ac Capellis arrogatur; per loci Ordinarium, in quo sic offensum erit, triennali suspensione punietur. Siquis autem Minister ex loco, ubi sic deliquerit, ante latam contra ipsum suspensionis sententiam, se transtulerit; tunc per Episcopum Diocesenum, vel Ordinarium loci, in quo residebit (ab altero Ordinario, cujus jurisdictioni se subduxit, ea de re sub ipsius manu & sigillo certiore factum) eadem omninò censurâ ferietur.

64. *Feriæ à Ministris solenniter indicendæ.*

Rectores, Vicarii, & Curati omnes in sua cujusque Ecclesia singulis diebus Dominicis (ad tempus in Libro publicæ Liturgiæ præstitutum)

tum) populo denunciabunt, si qui dies Festivi, & Vigiliæ in sequentem septimanam sint institutæ. Quod si quis deinceps hac in re volens offenderit, & per Ordinarium suum semel admonitus, officium illud secundò omiserit, debita juris animadversione puniatur, donec huic constitutioni adimplendæ se submiserit.

65. *Recusantes & Excommunicati à Ministris sollemniter denuncianda.*

Ordinarii locorum, infra suas respectivè jurisdictiones, sollicitè providebunt, ut tam Excommunicati ex eo, quòd divinis precibus, infra hoc regnum Angliæ publica autoritate stabilitis, interesse pertinaciter recusaverint, quàm ii etiam, præcipuè qui melioris notæ & conditionis extiterint, legitimæque excommunicationis sententia propter insignem contumaciam, vel graviora aliqua crimina obstricti fuerint (nisi infra tres continuos menses post latam Excommunicationis sententiam se emendaverint, & absolutionis gratiam fuerint consequuti) singulis ex mensibus sequentibus publice in Ecclesia tùm Parochiali tùm etiam Cathedrali Diœceseos, in qua habitant, die aliquo Dominico, ac tempore Divinorum pro Excommunicatis per Ministrum denuncientur, quò reliqui & ab eorum communione declinent; & procliviores reddantur ad Breve de Excommunicato Capiendo procurandum, quo illos ad officium & debitam obedientiam reducant. Quinetiam Registrarij cujuslibet Curie Ecclesiasticæ, de præmissis omnibus & singulis, quolibet anno infra festa S. Michaelis, & Natalis Domini Archiepiscopum hujus Provinciæ in scriptis facient certiores.

66. *Recusantium conversio à Ministris sedulò elaboranda.*

Quilibet Minister, cui concionandi Facultas est, si quem Papisticum Recusantem, vel Recusantes infra suam Parochiam habuerit (dummodò per Episcopum idoneus judicetur) sedulam illis subinde operam dabit; ut (si fieri possit) errantes in viam veritatis reducat. Quod si is vel non concionator, vel non talis existat, tum concionatoris idonei operam subsidiariam (siquidem poterit) in eum finem procurabit. Quod si non datur, Episcopo Diœcesano illud significabit, cujus erit, non modo vicino alicui concionatori aut concionatoribus id laboris imponere, sed & ipsum (quantum per arduas occupationes licuerit) summo studio contendere, ut docendo, persuadendo, modisque blandis & benignis omnibus tàm dictos,

dictos Recusantes, tum omnes infra suam Diœcesin sic affectos à suis erroribus deducat.

67. Ægotantes à Ministris sedulò visitandi.

IN omni Parochia cùm aliquis ex morbo decumbens, in periculo mortis videtur constitutus, Minister ea de re certior factus eundem visitabit, (nisi exploratum sit, vel probabiliter suspectum, morbum esse contagiosum) ut animam ejus in hoc adverso ipsius statu salutari doctrina, & consolatione erigat, idque sub forma in Libro publicæ Liturgiæ concepta, si non sit concionator, alias prout ipsi maximè videbitur expedire. Morte verò jam ingruente, aliqua Campana pulsabitur, neque Minister supremo officio suo hac in parte deerit. Cùm autem expiraverit (si utique expirare eum contingat) Campana per breve tantummodò spatium utrinque pulsabitur, quod idem tam ante, quam post sepulturam observandum decernimus.

68. Ministri Baptismum, aut Sepulturam denegare vetiti.

Nullus Minister aut renuet, aut detractabit Infantem ullum, qui die quovis Dominico aut Festivo ad ipsum in Ecclesiam Baptizandus adducetur, juxta ritum in Libro Precum publicarum editum Baptizare, vel defunctum aliquem, qui in Ecclesiam vel cœmeterium inhumandi causa deferetur (data priùs ejus rei notitia competente) sub modo & forma in dicto Libro præfinitis sepelire. Quòd si hunc vel illum Baptizare, aut Sepulturæ tradere recusaverit (nisi forte defunctus denunciatus fuerit, majoris Excommunicationis vinculo propter grave aliquod & insigne crimen obstrictus, neque de ejus pœnitentia testari quisquam potuerit) à Ministerio suo per Episcopum Diœcesanum trimestri spatio secludetur.

69. Ministri Baptismum in Articulo necessitatis differre vetiti.

Siquis Minister de infirmitate, aut mortis periculo, infanti cuilibet infra suam Parochiam nondum Baptizato imminente, debite & citra fraudem commonefactus, & ad locum, ubi dictus Infans existet, ejus Baptizandi causa rogatus accedere, vel planè recusaverit, vel per contumaciam, aut latam negligentiam tempus ita produxerit, ut cum tempestivè posset dictum locum adiisse, & Infantem præfatum Baptizasse, is tamen ejusdem culpa expers Baptismi moriatur; dictus Minister trimestri suspensioni subjacebit,

jacebit, neque absolutionis gratiam consequetur, antequàm coram loci Ordinario culpam præteritam agnoscens, pro cætero polliceatur, se in hoc genere scienter nequaquam peccaturum. Provisò semper, ut in illis Parochiis, in quibus Curatus, aut Substitutus extiterit, præsens Constitutio non ad ipsum Rectorem aut Vicarium, sed ad dictum Curatum vel Substitutum illic præsentem extendatur.

70. *Ministri Baptizatorum, Nubentium, & Sepultorum: Registrum conservare jussu.*

IN omni hujus regni Ecclesia Parochiali. & Capella Liber ex pergamenò Parochianorum sumptibus comparabitur, in quo conscribi volumus diem & annum cujusque Baptismatis, Matrimonii, & Sepulturæ, quæ infra eandem Parochiam contigerint, ex quo lex in eam partem primò lata est, (quatenus veterum registorum copia haberi potest) præcipue verò ab initio Regni Serenissimæ Reginae nuper defunctæ. Ad quem Librum tutius asservandum Oeconomi (communibus Parochianorum impensis) cistam crassam & firmam curabunt confici, cum tribus seris & clavibus, quarum una penes Ministrum, reliquæ duæ penes Oeconomos separatim custodientur: ita ut nec Ministro liceat sine Oeconomis, neque Oeconomis, nisi Ministro adhibito, Librum prædictum de cista promere. Singulis verò in posterum Diebus Dominicis, statim post finitas matutinas vel vespertinas preces, Minister & Oeconomi Librum illum membranaceum de cista prædicta sument, ac Minister in præsentia Oeconomorum in eodem inscribet omnium personarum nomina, quotquot præcedente hebdomade infra eandem Parochiam Baptizatæ (adjectis item parentum nominibus, & cognominibus) vel Matrimonio junctæ, vel Sepultæ fuerint; singulorum etiam die & anno specificatis: Quo factò, dictum Librum in cistam, ut priùs, recondent: ac Minister & Oeconomi singulis ejusdem Libri pagis, (postquam inscriptionibus ejusmodi impletæ fuerint) nomina sua subscribent. Porrò Oeconomi semel omni anno, idque infra terminum unius mensis post Beatæ Virginis Annunciationem, ad Episcopum Diocesani vel ejus Cancellarium transmittent verum registrum sive scripturarum eorum omnium nomina continens qui infra suam Parochiam anno proximè elapsò, & ad dictum Annuntiationis diem terminantem, vel Baptizati, vel Nupti, vel Scripturæ traditi fuerint; die ac mense, quibus singula gesta sunt, sigillatim adscriptis, cum ipsius etiam Ministri, ac Oeconomorum subscriptionibus, ut illud in ejusdem Episcopi Archivis possit fideliter custodiri; quod registrum sive certifiatorium absque feodo recipietur. Quod si Minister aut Oeconomi in præmissorum executione remissiores fuerint, tàm Episcopo vel ejus Cancellario licebit.

cebit eosdem convenire, & contra eos tanquam nostrarum Constitutionum contempores procedere.

71. Ministri Concionum & Cœnæ Dominicæ publicam religionem in privatas ades invehere prohibiti.

Nullus Minister in cujusquam privatis ædibus vel concionabitur, vel Sacramenta administrabit, nisi tempore necessitatis, cum quis vel per imbecillitatem Ecclesiam adire non valens, vel morbo gravi & periculoso conflictatus, sacrosancti fieri particeps Sacramenti expetiverit; sub pœna suspensionis pro delicto primo, & excommunicationis pro secundo. Proviso, illas ades hîc pro privatis censi, in quibus nulla existit capella consecrata, ac legibus hujus regni Ecclesiasticis approbata. Proviso etiam sub pœnis supradictis, nequis Capellanus vel concionem habeat, vel sacram Communionem alibi administret, quàm in Capellis ædium prædictarum, idque rarò admodum faciat in diebus Dominicis & Festivis, ut Domini & Magistri illarum ædium (cum suis familiis) in Ecclesiis suis Parochialibus alias convenire possint, ibidemque unâ vice ad minùs singulis annis communicare.

72. Ministri publica jejunia, prophetias appellatas, & exorcismos privato ausu celebrare prohibiti.

Nullus Minister aut Ministri nisi mandatum & licentiam Episcopi Diœcesani priùs impetraverint, ipsius manu & sigillo communitam, solennia ulla jejunia sive publicè, sive in privatis ædibus indicent, aut celebrabunt, vel etiam eisdem scienter intererunt (exceptis iis, quæ aut jam legibus instituta sunt, aut publica autoritate in posterum instituentur) sub pœna suspensionis pro delicto primo, excommunicationis pro secundo, & depositionis pro tertio. Nec quisquam Minister præsumet, absque licentia (ut dictum est) impetratâ, condicere, aut celebrare ullos conventus pro concionibus, quæ vulgò Exercitia, aut Prophetiæ nonnullis nuncupantur, in oppidis mercatoriis, aut alio quovis loco sub pœnis supradictis; nec sine simili licentia tentabit sub quolibet prætextu sive possessionis, sive obsessionis, per jejunium & preces, dæmonia, seu spiritus malos ejicere, atque expellere, sub pœna imposturæ imputandæ, & depositionis à Ministerio sacro.

73. *Ministri Conventicula privata conciliare prohibiti.*

Quoniam Conventicula & clandestina Presbyterorum & Ministrorum conciliabula Ecclesiæ, in qua vixerint, incolumitati pernicioſa meritò ſemper ſunt exiſtimata: ſtatuiſmus & ordinamus, ut nulli deinceps Presbyteri, ſive Verbi Divini Miniſtri, vel alii quicunque in privatis ullis ædibus, vel alio quovis loco ſeorſim conveniant, conſilium capturi de quavis re, aut ratione per ipſos vel ipſorum ſuſu ac conſilio per alios ineunda, quæ ad Doctrinæ in Eccleſia Anglicana ſtabilitæ, vel Libri publicæ Liturgiæ præjudiciũ, aut derogationem ullatenus ſpectare poſſit, ſub pœna excommunicationis ipſo facto ſubeundæ.

74. *Ministris in vestitu gravitas præcepta.*

Veræ, antiquæ, ac florentes Chriſti Eccleſiæ, cùm ſemper imprimis ſtaderent, ut ipſorum Prælati & Clerici tam in externo honore, quàm interna reverentia propter Miniſterii ſui dignitatem haberentur, conſultum putârunt ut iidem, congrui & decentis alicujus habitus certa & præſcripta forma utentes, in omnibus locis, & conventibus tam intra, quàm extra Eccleſiam à populo diſcerni poſſent, ac internosci, ut ea ratione honorem, & exiſtimationem ſpecialibus omnipotentis Dei Nuntiis & Miniſtris debitam conſequerentur. Nos ergo venerandum illorum judiciũ, veteremque Eccleſiæ Anglicanæ conſuetudinem ſequuti (omniñò nobis pollicentes fore, ut à factioſis quibuſdam affectata in veſtitu novitas progreſſu temporis evaneſcat) ſtatuiſmus & ordinamus, ut omnes Archiepiſcopi & Epicoſcopi conſuetum ordinum ſuorum habitum non intermittant. Similiterque ut omnes Decani, Collegiorum Præfeſti, Archidiaconi, & Præbendarii Cathedralis & Collegiatæ cujuſque Eccleſiæ (modo in ſacris ordinibus conſtituti) Doctores in Theologia, Jure Civili, & Medicina, Baccalaurei in Theologia, Magiſtri Artium, & Baccalaurei in Jure Civili (ſiquidem Eccleſiaſticum aliquod Beneficiũ obtinent, togis cum collaribus erectis manicisque ad manum contractioribus, vel laxioribus (prout in Academiis uſitatum eſt) una cum Caputiis, vel Liripipiis ex ſerico, & pileis quadratis de more utantur: & ut alii omnes Miniſtri ad idem munus admiſſi, vel admittendi, prædicto veſtitus genere (exceptis tantum Liripipiis) conſuetim induantur. Pari ratione ulterius decernimus, ut Eccleſiaſtici omnes ſuperius nominati in itinere uſitatiſ gerant pallia cum manicis indutis, (quæ vulgo Presbyterorum pallia appellantur) ſine fimbriis, limbis, fibulis oblongis, aut ſciſſuris. Nullus item, in quocunque ordine Eccleſiaſtico poſitus, pileolo ullo lineo acupicto utetur, ſed ſimplice tantum ex nigro

serico, tramo serico, aut holoserico. In qua vestitus forma, particulatim a nobis hic descripta, non id agimus, ut ullum vestibus ipsis sanctimoniam, aut præcipuam dignitatem tribuamus, sed ut gravitas, decorum, atque ordo (uti diximus) per omnia conserventur. Cæterum in privatis ipsorum domiciliis, ac Musæis decentis cujusslibet & scholastici vestitus usum, (modo ne scissuris aut puncturis variegati) dictis personis Ecclesiasticis permittimus; proviso, uti ne in publicum nisi * præmissis vestibus induti prodeant, nec tibialia gerent colorata. Tenuioribus verò sive Beneficiatis sive Curatis, qui talarium togarum sumptibus non sufficiunt, liberum erit togis uti cunctioribus, ad formam prædictam comparatis.

75. Vitæ sobrietas Ministris præcepta.

Ministri ænopolia, aut cauponas (nisi propter congruas ipsorum necessitates) non frequentabunt, nec in iis cibum capient, aut ditent. Nec verò sordidæ alicui aut illiberali operæ assuescent, nec potationibus, & crapulæ se dedent, tempusve interdiu, vel noctu otiose transigent in alea, chartis pictis, tessæris, aliisque ludis illicitis exercitati; sed horis omnibus opportunis vel Scripturis legendis, aut audiendis incumbant, vel alii cuiuspiam studio aut exercitio laudabili vacabunt; ea semper facientes, quæ ad probitatem & virtutem spectent, seduloque operam dantes, ut Ecclesiam Dei promoveant, memores nimirum, debere se reliquis omnibus vitæ innocentia præluce, populoque universo ad vitam rectè, & piè instituendam, exemplo esse; sub pœna sanctionum Ecclesiasticarum, quas pro delicti qualitate severius illis infligendas præcipimus.

76. Ministris a vocatione sua resiliere interdictum.

Nullus in Diaconi aut Presbyteri ordinem semel admissus quovis deinceps tempore ab eodem volens recedet, nec in vitæ suæ instituto pro Laico se geret, sub pœna excommunicationis: eorumque omnium nomina, si qui vocationem suam taliter abjicient, per Oeconomos Parochiarum, in quibus habitant, ad Episcopum Diocesenum, vel loci Ordinarium Episcopali jurisdictione præditum deferentur.

De Pædagogis five Ludimagistris.

77. *Publicè vel privatim injussu Ordinarii docere prohibitum.*

Nemo five in Schola aliqua publica, five in privatis ædibus pueros docebit aut erudiet, nisi qui ab Episcopo Diocesano vel loci Ordinario Licentiam ejusdem manu & sigillo roboratam obtinuerit, quique tum propter eruditionem, & dexteram in docendo facultatem, tum etiam propter morum gravitatem, & integritatem, ac verum sinceræ religionis intellectum aptus et idoneus reperietur: & denique qui primo & tertio Articulis (suprà memoratis) integris, ac secundum duobus prioribus membris subscripserit.

78. *Curati ad docendum habiles ab Ordinario aliis præferendi.*

In omni Ecclesia Parochiali, vel Capella in qua Curatus extiterit, qui in Magisterii aut Baccalaureatus gradu constitutus, vel aliàs habilis ad docendum sit, & ad augenda victus sui subsidia, puerosque in principiis rectæ fidei instituendos, operam munusque illud docendi lubens velit suscipere; statuimus & ordinamus, ut nulla Facultas sive licentia ad pueros illius Parochiæ, in qua talis Curatus existet, erudiendos cuivis nisi dicto Curato per loci Ordinarium concedatur. Provisio semper, quod præsens Constitutio ad Parochiam aliquam vel Capellam, in oppidis ruralibus sitam, in quâ schola publica fundata fuerit, minimè pertinebit: quo casu consentaneum ducimus, Licentiam ad Grammaticam ibidem docendum nemini concedi, præterquam publicæ illius scholæ Magistro.

79. *Ludimagistrorum officia.*

Ludimagistri omnes pueros suos Catechismum vel ampliorem, vel breviorē publica autoritate hæcendū editum Latinè, aut Anglicè pro captu puerorum edocebunt: ac quoties infra parochiam in qua docent, concionem aliquam Sacro quolibet & Festivo die haberi contigerit, discipulos suos adducent ad Ecclesiam, in qua dicta concio fiet, curabuntque

ut ibidem quietè & modestè se contineant, eosque inde reverbos tempore aliquo congruo sigillatim ad examen revocabunt, quid ex dicta concione didicerint. Aliis autem diebus, talibus sententiis ex sacra Scriptura haustis eisdem instruent ac instituent, quales ad eorum mentes pietate imbuendas maximè utiles, & idoneæ videbuntur. Dicti etiam Ludimagistri Grammaticam auctoritate Henrici Octavi editam, & deinceps Edwardi Sexti, & Regina Elizabethæ felicissimæ memoriæ temporibus continuatam & non aliam prælegent aut docebunt. Quod si quis Pædagogus post factam (ut supra) subscriptionem, & Licentiam sive facultatem obtentam, in quolibet præmissorum deliquerit, & contra aliquid, cui pridem subscripserat, dicere, scribere, aut docere compertus fuerit, si interposita Ordinarii admontione se non correxerit, à docendi munere de cætero submoveatur.

De Ecclesiis, & rebus Ecclesiasticis.

80. *Libri sacri in Ecclesiis parandi.*

Eccliesiarum & Capellarum omnium Oeconomi & Inquisitores Librum publicarum Precum, nuper in paucis explanatum ex auctoritate Regia (juxta leges & Majestatis suæ hac in parte Prærogativum) sumptibus Parochianorum comparabunt, & idque quantum commode poterunt) maturè & celeriter, ita ut terminum duorum mensium ad summum post Constitutiones hasce promulgatas nequaquam excedant. Et si quæ Ecclesiæ vel Bibliis amplissimi voluminis, vel Homiliarum libris publica auctoritate approbatis adhuc carebunt, præfati Oeconomi similiter efficient, ut dicti libri Parochianorum impensis infra tempus idoneum coemantur.

81. *Baptisteria in Ecclesiis paranda.*

Pro ut cautum est prisca quadam Constitutione, hodie in quibusdam partibus neglectius habita: statuimus & ordinamus, ut in omni Ecclesia & Capella, ubi Baptismus administrari consuevit, Baptisterium ex lapide in loco antiquitus usitato statuatur: in quo duntaxat Ministris licebit Infantes publicè Baptizare.

82. *Mensæ in sacra Cœnæ usum in Ecclesiis parandæ.*

Cum nobis minimè dubium existat, quin omnibus hujus regni Ecclesiis prospectum sit de mensis congruis & decentibus ad Cœnæ Dominicæ celebrationem; statuimus & ordinamus, ut eadem Mensæ convenienter & decorè conserventur, & subinde reficiantur, ac tempore divini cultus operiantur tapite ex serico, sive ex alia materia, quæ per loci Ordinarium (sicubi de ea quæstio oriatur) congrua & decora judicabitur, ipso autem administrationis tempore panno lineo mundo (prout tali mensæ convenit) vestiantur, suoque certo loco consistent, nisi cum Sacramentum erit administrandum, quo quidem tempore in Ecclesia, vel ejusdem Cancellò ita constituentur, ut tùm Minister inter precandum & administrandum commodius possit à Communicantibus exaudiri, tùm Communicantes etiam convenientius & majore numero à Ministro Sacramentum percipere. Insuper statutum & decretum sit, ut Decalogus pingatur in Orientali cujusque Ecclesiæ & Capellæ parte, unde à populo commodissime cerni & legi possit, ac aliæ lectæ scripturarum sententiæ in earundem parietibus passim in locis opportunis describantur. Similiter etiam ut sedes congrua Ministro construatur, in qua Divinas Preces recitet: atque hæc omnia Parochianorum sumptibus perficientur.

83. *Pulpita idonea in Ecclesiis paranda.*

Ecclesiarum Oeconomi, & Inquisitores in suis respectivè Ecclesiis pulpitum Conveniens & decorum communibus Parochianorum impensis fieri providebunt, quod in Ecclesiæ loco idoneo pro arbitratu Ordinarii (siquid ambigi de eo contigerit) constituetur, in Divini verbi prædicationem decenter ibidem asservandum.

84. *Cistæ ad Eleemosynarum custodiam in Ecclesiis comparandæ.*

Ecclesiarum Oeconomi, ac Inquisitores infra tres menses post harum Constitutionum promulgationem, sumptibus Parochianorum comparabunt, nisi forsan jam comparatam habeant, cistam validam & firmam cum fissura in suprema parte ejusdem, & tribus clavibus, quarum una à Rectore, Vicario, vel Curato, reliquæ duæ ab Oeconomis pro tempore existentibus separatim custodientur. Quæ cista disponetur in locum maximè opportunum, ad Parochianorum eleemosynas pro pauperibus ejusdem Ecclesiæ excipiendas. Quinetiam Rectores, Vicarii & Curati non cessabunt

Parochi-

Parochianos suos invitare, hortari, & jugiter incitare, tum verò præcipuè cùm Testamenta sua conficiunt, ut huic cistæ pro ipsorum facultatibus largiantur; eisdem insinuando, quod cùm hætenus multas opes (præter Dei mandatum) in superstitiosos usus studioliè impenderint, multo propensiores esse debeant (hoc præsertim tempore) ad egenos, & pauperes sublevandos; cùm non ignorent, misericordiam in pauperes sacrificium Deo gratum & acceptum esse, & quicquid in eorum subsidium & levamen datur, Christo dari, Christumque ejusmodi dona in eam partem accipere, ut illa sit benignè remuneratus. Quas eleemosynas & pias populi largitiones per singulos annos, vel tres menses, aut sæpius (pro causarum vel temporum conditione) custodes clavium, præsentem maximam Parochianorum partem, vel sex illorum præcipuis, de cista proferent, ut inter vicinos suos maximè indigentes verè & fideliter possint distribui.

85. *Ecclesiæ sartæ Tectæ conservandæ.*

Eccliesiarum Oeconomi, & Inquisitores diligenter prospicient, ut Ecclesiæ suæ probè & congruè reparentur, & sic perpetuò custodiantur, ut fenestræ bene vitratæ ac pavimenta plana & æquabilia existant, adeoque omnia honestè & decorè in eisdem servantur, absque pulvere, aut ullo cœni aut sordium genere, quod ingratum, aut indecorum esse possit, prout domo Dei imprimis convenit, & in Homilia quadam hujus argumenti præcipitur. Pari diligentia providebunt, ut cœmeteria debite reparata, munita, & septa custodiantur sive muris, sive vacerris, sive palis (pro loci consuetudine) eorum impensis, ad quos jure pertinebit. Imprimis verò curabunt, ut in omnibus populi ad rem Divinam conventibus pax & quies religiosè conserventur, omnesque quotquot excommunicationis vinculo publicè & notoriè sunt innodati, ab Ecclesiæ liminibus arceantur.

86. *Ecclesiæ de tertio in tertium annum perlustrandæ, & earum defectus Regiis Commissariis intimandi.*

Ominis Decanus, Decanus & Capitulum, Archiadiconus, aut alius quilibet, cui visitationes Ecclesiasticas obediendi jus & potestas ex compositione, lege aut præscriptione competit, unoquoque triennio Ecclesias omnes suæ jurisdictioni subjectas semel perlustrabit, vel saltem perlustrari faciet; & singulis annis infra eundem terminum Regiis Commissariis pro causis Ecclesiasticis subinde denunciabit, quos defectus reparatione indigentes in dictis Ecclesiis, aut earum aliquâ compererint, appositis eorum nominibus & cognominibus, qui in singulis sint culpabiles. Qua informatione accepta, prædictos Commissarios rogamus, ut ejusmodi personas coram se citatas, talis cujusque Ordinarium, qui informationes præfatas fecerit, justis & legitimis decretis parere compellant.

87. *Terrarum & peculiorum ad Ecclesias spectantium Inventaria conficienda, & in Episcoporum archivis asservanda.*

Archiepiscopus, & Episcopi omnes in sua quisque Diœcesi (quantum in ipsius erit) efficient, ut justum Inventarium, sive Terrarium omnium Glebarum (quas vocant) fundorum, pratorum, hortorum, pomariorum, ædium, peculiorum, utensilium, tenementorum, & portionum, decimarum, extra suas Parochias positarum, quæ ad Rectoriam, Vicariam, vel Ruralem quamlibet Præbendam noscuntur spectare, per singulas Parochias ex inspectione proborum hominum per Episcopum designandorum (quorum Minister unus erit) in scriptis redigatur, ac in suis Archivis ad perpetuam rei memoriam asservetur.

88. *Ecclesiarum religio prophanis usibus non polluenda.*

Eccliesiarum Oeconomi, & Inquisitores, vel Assistentes nequaquam patientur ludos scenicos, convivia, epulas, cœnas solennes, invitationes publicas, symposia, Curias sæculares, Visus Franci plegii, Juratus Laicos, Lustrationes militum, vel prophanum ullum usum sive ritum in Ecclesiis, capellis aut cœmeteriis suis fieri, aut celebrari; neque etiam campanas superstitionis pulsari in illis Festivitatibus, aut earum Vigiliis, quæ in Libro publicæ Liturgiæ sunt antiquatæ, vel alio quovis tempore, nisi ex causa idonea tam per ipsos, quam per Ministrum approbata.

De Ecclesiarum Oeconomis, & Inquisitoribus,
sive Assistentibus.

89. *Oeconomorum electio, & rerum Ecclesiasticarum procuratio.*

Omnes Ecclesiarum Oeconomi, sive Inquisitores Parochianorum & Ministri sui unito consensu (siquidem id fieri possit) eligentur. Qui si in tali electione dissenserint, tum Ministros licebit unum eligere, Parochianis alterum; nec quisquam pro Oeconomo habendus erit, nisi quem ejusmodi consensus sive conjunctus, sive divisus eligerit: neq; iidem etiam in officio suo ultra annum, nisi de integro ad modum prædictum electi permanebunt. Omnesque Oeconomi ad dicti anni terminum vel saltem infra ejusdem termini men-

sem

sem unum pecuniæ tùm acceptæ tùm expensæ, sive in reparationis, sive in alios quoscunque Ecclesiæ usus veram & particularem rationem Ministro & Parochianis reddent: quinetiam officio suo abeuntes Parochianis cedent quicquid pecuniæ, aut alterius rei cujuscunque ad Ecclesiam sive Parochiam jure pertinentis in ipsorum manibus residuum supererit, ut per eos in succedentium Oeconomorum custodiam per billam indentatam transferatur.

90. *Inquisitorum sive Assistentium electio, eorumque cum Oeconomis officii communitas.*

Eccliesiarum omnium Oeconomi, sive Inquisitores, adhibitis in singulis Parochiis duobus, tribus, aut etiam pluribus discretis hominibus, qui per Ministrum, & Oeconomos (liquidem inter eos convenire poterit, aliàs per loci Ordinarium) pro Assistentibus elegantur, sedulò invigilabunt, ut Parochiani omnes Ecclesias suas diebus Dominicis & Festivis debite frequentent, atque in iisdem per integrum tempus rei sacæ perdurent: quo item tempore neminem in Ecclesia ejusdemve porticu aut cœmeterio deambulare, vel otuari, aut garrire patientur: Siquos autem compererint remissius aut negligentius Ecclesiam adire (nulla magna aut ardua absentiae suæ causa constante) eosdem serio admonerunt, & (nisi debite admoniti se emendaverint) ad loci Ordinarium deferent. Horum autem Oeconomorum, & Inquisitorum vel Assistentium annuam electionem in Paschali hebdomade celebrandam decernimus.

De Ostiariis sive Clericis Parochialibus.

91. *Clericos Parochiales eligendi jus Ministro cedit.*

Nullus in Parochialis Clerici (quem vocant) locum vacantem infra Civitatem Londinensem vel alibi infra Provinciam Cantuariensem eligeretur, nisi per Rectorem aut Vicarium, vel defectu Rectoris aut Vicarii, per ejusdem Ecclesiæ Ministrum pro tempore existentem: quam electionem dictus Rector, Vicarius, aut Minister subsequente die Dominico tempore Divinorum Parochianis suis denunciabit. Omnis autem ejusmodi Clericus Parochialis annos ad minus viginti natus erit, & de vita probabili, ac idonea legendi, scribendi, & cantandi (quoad ejus fieri potest) scientia dicto eligenti cognitus. Idemque Clerici taliter electi stipendia sua antiquitus consueta, absque dolo aut diminutione, vel ab Oeconomis

nomis (ad tempora hæc usitata) vel ex propria collectione percipient, juxta Parochiæ cujusque ritum, ac consuetudinem maximè inveteratam.

De Curiis Ecclesiasticis ad Archiepiscopi jurisdictionem spectantibus.

92. *Testamentorum probatio, juxta Bonorum Notabilium summâ constante, Prærogativarum Curie duntaxat competit.*

CUM multi hæcenus per Apparitores Curiarum, tum inferiorum, tum Prærogativæ Archiepiscopalis graviter distracti & variè vocati & compulsi fuerint, super probatione testamentorum, & Administrationis bonorum in causa intestati petitione, variisque inde laboribus, molestiis & expensis superflue gravati fuerint, & fatigati: statuimus & ordinamus, ut omnis Cancellarius, Commissarius, Officialis, aut alius quicumque jurisdictionem Ecclesiasticam exercens, singulos ad Curiam suam super testamenti Probatione vel Administrationis bonorum negotio citatos, aut etiam ultro advenientes primo & ante omnia juramento oneret num sciant, vel speciali aliqua causa permoti firmiter credant, defunctum (de cujus testamento, vel bonis agitur,) bona aliqua, aut debita idonea in aliqua quavis Diœcesi vel Diœcesibus, aut in peculiari alia jurisdictione infra eandem Provinciam sita, quàm in qua obiit, usque ad valorem quinque librarum, tempore vitæ & mortis suæ habuisse. Et si talis citatus, vel sponte accedens super juramento suo affirmaverit, se scire, vel (ut præfertur) firmiter credere, quod ejusmodi defunctus bona, vel idonea debita in aliâ aliquâ Diœcesi, vel Diœcesibus, vel in peculiari aliqua jurisdictione infra eandem Provinciam, ad valorem prædictum habuerit, eademque peculiariter expresse, ac declaraverit; tum statim eum demittet, nec vel testamentum talis defuncti probare, vel Administrationem bonorum sic ab intestato decedentis concedere, neque alias expensas, quam pro citatione debitas, vel etiam pro aliis processibus contra eundem super ipsius ulteriore forsitan contumacia adhibitis, ab eo exigere præsumet, sed hoc negotium ad Prærogativam Archiepiscopalem ejusdem Provinciæ spectare, aperte, desertèque profitebitur; quinetiam partem ipsam monebit & hortabitur, ut apud Judicem dictæ Prærogativæ testamentum illud probet, vel Administrationem talium bonorum petat, & coram ipso ejusmodi Probationem

sive Administrationem, sigillo Curiae Prærogativarum unitam, infra quadraginta dies continuos exhibeat. Quod si quis Cancellarius, Commissarius, Officialis vel alius Ecclesiasticam jurisdictionem exercens, vel eorum Registrarius aliquis contra fecerit; ab executione Officii sui ipso facto suspensum se noverit, nullatenus absolvendum, donec omnes pecuniarum summas, contra tenorem præmissorum per dictam partem expensas, eidem restituerit; talisque sive testamenti Probatio, sive Administrationis concessio quæcunque ipso jure pro nulla habeatur. Registrarius eitam cujusque Judicis inferioris Apparitorem Curiae Prærogativæ (semel duntaxat singulis mensibus ad se venientem) sine omni difficultate certiorum reddet; quos Executores vel Administrationem petentes Judex suus infra mensem proximè tàm præcedentem (ob incompetentiam suam in hac parte jurisdictionis) ad Curiam Prærogativæ dimiserit; idque sub pœna mensuræ suspensionis ab exercitio Officii, pro singulis ejusmodi delictis. Provisò semper, quòd præsens Constitutio, vel aliquid in eadem contentum, compositioni ulli, quæ inter Archiepiscopum, & Episcopum quemvis, vel alium Ordinarium intercesserit, neutiquam præjudicabit: nec etiam Judici cuivis inferiori, qui ullam testamenti Probationem, vel bonorum Administrationem alicui tàm ex dicta inferiore Curia, quam ex Curia Prærogativæ sponte & consultatione eandem petenti concesserit. Provisò itidem, quòd si quem in itinere mori contingat, bona illa, quæ tunc temporis penes se habuerit, testamentum ipsius vel bonorum Administrationem Curiae Prærogativarum nequaquam subji-
cent.

93. *Testamentorum probatio, justâ Bonorum Notabilium summâ non comparente, Ordinariis vendicatur.*

STatuimus insuper & ordinamus, nequis Judex Prærogativæ Archiepiscopalis ad præmissorum aliquod quemlibet ex Officio citet, aut citari faciat, nisi eidem prius constiterit, defunctum tempore vitæ & mortis suæ bona vel catalla in aliqua alia Diœcesi vel Diœcesibus, vel etiam peculiari jurisdictione, infra eandem provinciam sita, quàm in qua vixisset, ad summam quinque librarum ad minus habuisse. Nam qui minorem aliquam summam hoc casu habet, eundem *Bona Notabilia* non habere per præsentem decernimus, & declaramus. Provisò, quòd hæc clausula, in hac & in precedente Constitutione expressa ad illas Diœceses nullatenus extendatur, in quibus ex compositione vel consuetudine *Bona Notabilia* majore summa definiuntur. Quod si quis Judex Prærogativæ, aut ejus Deputatus, vel eorundem Registrarius, aut Apparitor aliquem secus, quàm ut præmissum est, citaverit, aut citari vel moneri ad Curiam suam fecerit, eundem expensas parti sic vel citatæ moni-
tæ.

ta refundere volumus, & acta ejusdem ipso jure vacua & pro nullis habenda pronunciamus. Quas expensas si vel Judex, vel Registrarius vel Apparitor taliter rependere detrectaverit, ab executione officii sui, donec illud præstiterit, suspendetur.

94. *In Curias de Arcubus, & Audientiæ extra proprium territorium (nisi consentiente Episcopo Diocesano) nemo citandus.*

NEque Decanus de Arcubus, neque Officialis Consistorii Archiepiscopalis, neque Judex Audientiæ posthac nomine vel suo, vel Archiepiscopi Cantuariensis sive ex officio sive ad instantiam partis originaliter citabit, monebit, aut quoque modo compellet, vel citari, moneri, aut compelli faciet aliquem, qui particularem dicti Archiepiscopi Diocesis, vel peculiares ejusdem jurisdictiones non inhabitat, ad comparendum coram ipsis vel ipsorum aliquo, super causa vel re quacunque ad cognitionem Ecclesiasticam pertinente, absque Diocesani sui licentia prius impetrata (extra casus speciales in Statuto, Anno 23. Henr. 8. cap. 9. desertè exemptos, & reservatos.) Quod si quis dictorum Judicum contra fecerit, is pro singulis ejusmodi delictis ab officii sui exercitio per tres menses suspendetur.

95. *Duplices Querelæ, nisi justi gravaminis factâ fide, in Curis Archiepiscopi non concedendæ.*

TAmetsi pristina Constitutiones Ecclesiæ Anglicanæ duorum mensium tempus Episcopis indulserint, infra quod de sufficientia & qualitate cujusque Ministri, qui ipsi presentatus esset, in Beneficium aliquod instituendus, inquirere & plenius informari posset: nostamen, quibusdam incommodis occurrere volentes, spatium illud bimestre ad terminum viginti & octo dierum per præsentis contrahimus, & abbreviamus. Cujus contractionis intuitu, statuimus & ordinamus, ut nulla *Duplex Querela* ex Curia ulla Archiepiscopi ad instantiam Ministri cujuscunque concedatur, nisi prius jurejurando fidem fecerit, quod præfatus terminus viginti & octo dierum ad minus effluxerit, ex quo dictam sui ipsius præsentationem Episcopo exhibuerit, & Episcopus se taliter præsentatum instituere recusaverit, vel nisi cautionem fide-jussoriam sufficientem interposuerit, se assertionem illam veram esse legitimè probaturum: sub pœnâ suspensionis semestris ab Officii sui exercitio singulis talem actionem sive *Duplicem Querelam* concedentibus, per Archiepiscopum *toties quoties* denuncianda:

ac etiam nullitatis ad omnem juris effectum cujusque Duplicis Querelæ sic indebitæ procuratæ. Provisio semper, quod infra prædictum tempus viginti & octo dierum Episcopus alium nullatenus instituet, in præjudicium partis ita præsentatæ, idque sub poena nullitatis.

96. Inhibitiones in causis instantiæ absque Advocati subscriptione non concedendæ.

UT Episcoporum jurisdictiones illæ (quantum fieri potest) conserventur, ac ut hujus regni subditis melius consulatur, ne frivolis aut injustis litibus de cætero fatigentur, ordinatum & provisum est, quod nulla deinceps Inhibitio, ex quacunque Curia Archiepiscopi Cantuariensis ad instantiam partis emanabit, sine subscriptione Advocati ibidem exercentis, id quod gratis & absque feodo aut salario ab eodem fiet; nisi fortè is qui causam consequutus fuerit, pro ipsius in eadem consilio, aliquod ei ultrò erogaverit. Pari ratione decretum sit, ne ad instantiam alicujus partis ulla emanet inhibitio ab Episcopo, aut ejus Cancellario contra Archidiaconorum, vel quemvis alium Ecclesiastica jurisdictione utentem, absque Advocati (ut præfertur) subscriptione. Quòd si forsitan in Curia alicujus Episcopi nullus extiterit Advocatus, tunc subscripti Procuratoris ibidem exercentis sufficiet.

97. Inhibitiones in causis correctionis, nisi gravamine Judici prius cognito, non concedendæ.

STatutum insuper & decretum sit, ut nullo deinceps Inhibitio concedatur, per occasionem alicujus decreti Interlocutorii, aut in quacunque causa correctionis, nisi sub forma præcedente: & ulterius quòd ante emanationem istiusmodi Inhibitionis ipsa Appellatio, aut verum ejusdem exemplar (Juramento super ejusdem veritate præstito) Judici aut ejus legitimo Deputato exhibeatur, unde & de qualitate delicti, & causâ gravaminis Iudici prædicto ante Inhibitionem emissam summam possit constare. Porro quilibet Appellans aut ejus legitimus Procurator ante Inhibitionem in causa correctionis obtentam, Judici aut suo Deputato ostendet verum transcriptum sive copiam Actorum, unde se gravatum queritur, & à quibus Appellat; aut juramentum suscipiet, se diligentiam loco & tempore opportunis præstitisse pro eisdem comparandis, nec potuisse tamen à Registrario in partibus aut ejus Deputatis, oblato salario, eadem adipisci. Siquis verò Judex, aut Registrarius Inhibitionem quamlibet (sic ut præfertur) contra

contra formam prædictam figillari procuraverit, aut permiserit, ab executione Officii sui per tres menses suspendatur: fin verò Procurator aliquis, aut quivis alius de ipsius mandato contra tenorem præmissorum in aliquo deliquerit (Inhibitiones sive conficiendo, sive emittendo, præmissis non observatis) ab exercitio muneris sui prædicti per annum integrum, sine spe veniæ aut restitutionis, amoveatur.

98. *Inhibitiones Schismaticis, nisi subscribentibus, non concedendæ.*

Quoniam Legis auxilium frustra implorat, qui in legem committit; cautum sit, & provisum, ut sicubi Judex Ecclesiasticus adversus refractarios, factiosos, ac cæremoniarum contemptores, ob non servatos Ecclesiæ Anglicanæ ritus, vel ob Precum publicarum contemptum, judicialiter processerit; nullus Judex *ad quem* eorum Appellationes admittat, nisi pars Appellans (Appellationis protocollo dicto Judici per ipsum exhibito) in propria persona receperit, se omnes Ecclesiæ Anglicanæ ritus ac cæremonias, & formam publicæ Liturgiæ præscriptam bona fide observaturum, ac etiam nisi tribus articulis superiùs à nobis specificatis subscripserit.

99. *Intra gradus prohibitos Matrimonium contractum, ipso jure nullum.*

Nemo Matrimonium contrahat intra gradus Divino jure prohibitos, ac expressos in tabula quadam ex autoritate publica, Anno Domini 1563. edita; omniaque Matrimonia taliter contracta, incesta & illegitima judicabuntur, & proinde (ut ab initio vacua, sive nulla) dissolventur, partesque ita conjunctæ per juris processum seperabuntur. Tabulam autem prædictam in singulis Ecclesiis Parochianorum sumptibus) publicè proponi, atque affigi volumus.

100. *Minores 21. annis absque parentum consensu matrimonium contrahere prohibiti.*

Nullis liberis (qui vicesimum primum ætatis suæ annum nondum compleverint) absque consensu parentum, aut (defunctis parentibus) tutorum sive gubernatorum suorum, conjugia sive sponsalia licebit contrahere.

101. *Facultates pro Bannis matrimonialibus omittendis per quos, & quibus sint concedendæ.*

Nulla in posterum Facultas sive indulgentia, pro matrimonio absque trina Bannorum denunciatione (juxta Librum publicæ Liturgiæ) inter quoslibet celebrando, per quamvis personam jurisdictionem Ecclesiasticam exercentem, vel privilegia ulla Ecclesiæ suæ nomine sibi vendicantem, nisi tantum per eos, qui Episcopalem auctoritatem obtinent, vel per Commissarium ad Facultates, vel sede plena per Archiepiscopi, & Episcoporum Vicarios Generales, aut sede vacante per Custodes spiritualitatis, vel Ordinarios Episcopalem jurisdictionem de jure exercentes; & non per alios concedetur; idque duntaxat illustribus, ac claræ conditionis hominibus, suæ respectivè jurisdictioni subditis, interpositâ etiam idoneâ & sufficienti cautione.

102. *In facultatibus pro Bannorum omissione concedendis cautio interponenda, & sub quibus conditionibus.*

Dicta cautio conditiones hasce complectetur. Primò quod tempore ejusdem dispensationis concedendæ nullum existit impedimentum ratione præcontractus, consanguinitatis, affinitatis, vel alterius causæ cujuscunque de jure prohibitæ, quod dicto matrimonio occurrere, aut obstare possit. Secundo quòd nulla controversia, lis, seu querela mota sit vel pendeat in aliqua Curia coram ullo Judice Ecclesiastico super aliquo contractu vel matrimonio alterutrius dictarum partium cum alia quavis persona. Tertio quòd parentum (modò sint in vivis) vel aliàs tutorum sive gubernatorum suorum expressum consensum hac in parte obtinuerunt. Postremò quòd dictum matrimonium in Ecclesia Parochiali, vel Capella, ubi contrahentium alter comoratur, & non aliàs, idque publicè in facie Ecclesiæ inter horas octavam & duodecimam curabunt solennizari.

103. *Eadem conditiones ob majorem cautelam jurejurando suffultæ.*

Ut omnis deinceps fraus & dolus in obtinendis ejusmodi facultatibus evitetur; statuimus insuper & ordinamus, quod ante obtentam facultatem pro matrimonio absque Bannis celebrando, Judici constabit de expresso consensu parentum, vel parentis (eorum altero defuncto) aut tutorum vel tutoris, per juramentum duorum fide dignorum testium, quorum

rum unus vel Judici ipsi, vel alii cuiuspiam bonæ existimationis tum præsentis ac eidem etiam Judici cognito, pro tali innotescet. Et ulterius ut alter contrahentium juramentum fubeat, se credere, nullum legitimum impedimentum ratione præcontractus, consanguinitatis, affinitatis, vel alterius causæ cujuscunque de jure prohibita obstare, nullamque litem aut controversiam in foro aliquo Ecclesiastico, motam esse, quo minùs dictum matrimonium, juxta tenorem ejusdem facultatis, ad effectum procedat.

104. *Parentum consensus viduis contrahentibus remissus.*

Quòd si uterque contrahentium in viduitate constitutus pro Bannis o-mittendis dispensationem petierit, tunc clausulam prædictam, per quam parentum consensus requiritur, licebit prætermitti, ita tamen ut Parochiæ, in quibus utraque pars commoratur, in dispensatione exprimantur, atque illa Parochia nominatim designetur, in qua ejusmodi matrimonium sit postea celebrandum. Siquis verò Commissarius ad Facultates, Vic. Generalis, aut dictorum Ordinariorum aliquis in præmissis, aut quolibet præmissorum deliquerit, is pro singulis ejusmodi delictis ab executione Officii sui per spatium semestre submoveatur, & licentia sive indulgentia hujusmodi viribus vacua, & pro nulla ad omnem juris effectum habebitur, ac si omninò non fuisset concessa; partesque ejusdem virtute in Matrimonio conjunctæ pœnis illis subjacebunt, quæ in nuptias clandestinas sunt constitutæ.

105. *Pro conjugio dirimendo nuda partium confessio non audienda.*

Quoniam Matrimoniales causæ inter graviores semper habitæ fuerint, & propterea majorem cautelam desiderent; siquando in judiciis veniant disceptandæ, præsertim cum Matrimonium in Ecclesia debitè solennizatum, quovis nomine separari, vel nullum pronunciari postulatur: strictè mandamus & præcipimus, ut in omnibus divortiorum & nullitatis matrimonii processibus circumspectè & deliberatè procedatur, ac quantum fieri poterit, rei veritas testium depositionibus aliisque probationibus legitimis eruatur, nec soli extrajudiciali, aut judiciali & juratæ partium confessioni fides habeatur.

106. *Sententiæ divortii & separationis non nisi pro tribunali ferendæ.*

Nulle in posterum Sententiæ vel separationis à thoro & mensa, vel nullitatis Matrimonii prætensi ferantur, nisi publicè, ac pro tribunali, & de scientia ac consensu vel Archiepiscopi infra Provinciâ suam, vel Episcopi infra propriam Dioecesin, Decani de Arcubus, Judicis Audientiæ Cantuariensis; aut Vicariorum Generalium, aliorumve Officialium Principalium, vel sede vacante Custodum spiritualitatis, aut aliorum Ordinariorum, quibus de jure competit, in suis respectivè jurisdictionibus, ac Curiis, atque inter suæ jurisdictionis subditos tantum.

107. *Separatis, eorum altero superstite, nova copula interdicta.*

IN Sententiis, quando ad separationem thori & mensæ tantum interponuntur, monitio, & prohibitio in ipso contextu Sententiæ lata fiet, ut à partibus ab invicem diffociatis castè vivatur, nec ad alias nuptias, alterutrâ vivente, convoletur. Denique quò postremum illud firmè observetur, sententia separationis non antè pronunciabitur, quam qui eam postulabunt, idoneam cautionem interposuerit, se contradictam motionem & prohibitionem nihil commissuros.

108. *Sanctio in Judices contra præmissa delinquentes.*

Quòd si quis Judex Sententiam Separationis, seu Divortii tulerit, & præmissa omnia non præstiterit, per annum integrum ab executione Officii sui per Archiepiscopum, vel Episcopum Dioecesanum suspendetur. Et sententia separationis, contra formam prædictam lata, pro nulla ad omnem juris effectum habebitur, ac si omnino lata non fuisset.

De Curiis Ecclesiasticis ad Episcopos, &
Archidiaconos spectantibus.

109. *Peccata & scandala notoria in Curiis Ecclesiasticis
denuncianda.*

SIqui per manifestum adulterium, stuprum, incestum, ebrietatem, jurandi consuetudinem, lenocinium, foederationem, vel aliam quamcunque vitæ turpitudinem aut nequitiam fratres suos offenderint; Ecclesiarum Oeconomi, & Inquisitores, sive Assistentes in proximis præsentationibus suis ad Ordinarios omnium & singulorum ejusmodi delinquentium nomina fideliter deferent, ut legum severitate pro meritis possint castigari. Tales autem notorii delinquentes ad sacram Coenam, donec mores in melius commutârint, nequaquam admittentur.

110. *Schismatici in Curiis detegendi.*

SI Oeconomi Ecclesiarum, & Inquisitores sive Assistentes de aliquo infra suam Parochiam vel alibi resciverint, qui vel Verbo Dei legendo, aut syncerè prædicando, vel Constitutionum præsentium executioni obstare conabitur, vel etiam usurpatæ ulli & extraneæ potestati, hujus regni legibus jamdiu meritò repudiata, atque abolita, favebit atque adhærebit; vel dogma aliquod Papisticum ac erroneum astruet, aut tuebitur; dicti Oeconomi, & Inquisitores sive Assistentes Episcopo Diœcesano, vel loci Ordinario eundem detegent, & indicabunt, ut pœnis & censuris per Ecclesiasticas sanctiones irrogatis coerceatur,

111. *Præcum Divinarum perturbatores in Curiis detegendi.*

IN omnibus Episcoporum & Archidiaconorum visitationibus, Oeconomi, & Inquisitores sive Assistentes eorum omnium nomina verè & personalliter præsentabunt, qui incivilliter aut immodestè in Ecclesia se gesserint, vel intempestivâ campanarum pulsatione, obambulatione, garritu, aut alio quovis strepitu Concionatorem, vel Ministrum interpellaverint.

112. *Puberes in festo Paschatis non Communicantes in Curiis detegendi.*

Eccliesiarum Parochialium, & Capellarum Ministri, Oeconomi, Inquisitores sive Assistentes quolibet anno infra quadraginta dies post festum Paschatis Episcopo, vel Cancellario suo exhibebunt nomina & cognomina omnium utriusque sexus de sua Parochia, qui majores sedecim annis ad sanctam Communionem Paschate tunc præcedente non accesserint.

113. *Peccata notoria Ministris jus est denunciare, privatim confessa retelere, nefas.*

Quoniam sæpenuerò contingit, Ecclesiæ Oeconomos, & Inquisitores sive Assistentes aliosque à Laicis, quibus id officii, munerisque incumbit, ut per admonitiones, reprehensiones, & delationes ad ordinarios peccatum & impietatem coerceant, partim præ timore potentiorum, partim præ incuria, in hoc officio præstando remissiores esse quam par est, si horum temporum licentiam consideremus: statuimus & ordinamus, ut licitum deinceps sit singulis Lectoribus ac Vicariis, aut (ipsis legitime absentibus) eorum Curatis, & substitutis, cum Ecclesiæ Oeconomis & Assistentibus, reliquisque supra nominatis, in criminibus ad tempora inferiis præstituta detegendis, operas suas conjungere; siquidem dicti Oeconomi & Assistentes crimina & culpas enormes in suis Parochiis notorias deferre voluerint, Quod si ii facere detrectaverint, tum licebit singulis Rectoribus & Vicariis, aut (illis ut supra absentibus) eorum Curatis ac substitutis, omnia ejusmodi crimina, de quibus dicti Officiarii habent inquirere, aut alia, quæcunque ipsis (utpote quibus præcipua cura peccati infra suas Parochias coercendi incumbit) corrigenda videbuntur, temporibus constitutis, vel aliis, ubi commodum judicaverint, ad Ordinarios suos deferre & præsentare. Proviso semper, quod si quis peccata sua occultiora alicui Ministro privatim confiteatur (conscientiam suam exonerando, quo ab illo spirituales consolationem, & levamen percipiat) eum hac nostra Constitutione nullatenus teneri volumus: quin potius strictè illi præcipimus, ne ejusmodi aliquod crimen aut delictum fidei ac taciturnitati suæ taliter commissum cuivis personæ aliquando retegat, nisi sit ex eo genere criminum, quorum occultatio ex legibus hujus regni sit capitalis: qui contra fecerit, eo ipso irregularis esto.

114. *Recusantes per Ministros in Curiis detegendi.*

Rectores, vicarii, vel Curati omnes quolibet anno sollicitè inquirent quot Papistici Recusantes viri, mulieres, vel pueri ultra tredecim annos nati, quot etiam Papisticae religioni tectius addicti (qui licet in Ecclesia se praesentes sistant, Sacramenti tamen participes fieri recusant) infra suas respectivè Parochias commorentur, sive ut hospites, sive ut inquilini; eorumque omnium nomina vera (siquidem ea poterunt exquirere) vel alias, quæ pro tempore usurpant (debitâ semper inter absolutè & ex parte Recusantes distinctione servatâ) in scriptum referent, eademque quatenus norunt, creduntque sic distincta, & sua manu descripta ante festum Nativitatis Ordinariis suis fidelitè exhibebunt, idque sub pœna suspensionis per eosdem Ordinarios infligenda, atque sic deinceps singulis annis sequentibus, sub simili pœna ante festum S. Johannis Baptistæ. Insuper tenebuntur omnes Ordinarii, Cancellarii, Commissarii, Archidiaconi, Officiales, cæterique Ecclesiastica jurisdictione fungentes, quibus supra-dictæ detectiones exhibitæ fuerint, easdem infra mensem unum, postquam illas receperint, Episcopo suo respective tradere, sub pœna suspensionis semestris ab omni muneris sui executione, per Episcopum (quoties hac in parte defecerint) irrogandâ: qui & ipse easdem infra sex septimanas Archiepiscopo curabit offerri, per eundem infra alias sex septimanas, postquam ipse receperit, Regiæ Majestati præsentandas.

115. *Ne Ministris aut Oeconomis fraudi sit criminorum detectio.*

Quam ad correctionem criminum & hominum criminorum Ecclesiarum Oeconomi, Inquisitores, sive Assistentes, alique id genus Officarii Ecclesiastici jurejurando obstringantur, (quemadmodum & Ministri nostra monitione tenentur) tam ipsa crimina & culpas à dictis criminosis perpetratas, quàm etiam publicam famam de iisdem sparsam & disseminatam deferre, & præsentare; unde sæpe odium illis, & invidia, quandoque etiam molestia per dictos fontes eorumve amicos conflatur: moneamus & hortamur omnes Judices tam Ecclesiasticos, quàm seculares, quatenus tremendum summi Judicis tribunal respiciunt, & reverentur, ne admittant in suis Curiis ullam querelam, actionem, litis intemperationem aut prosecutionem contra ullos Ecclesiarum Oeconomos, aut Inquisitores, sive Assistentes, aliosve Officiarios Ecclesiasticos, qui ejusmodi detectiones exhibuerint, nec contra Ministrum aliquem, quancunque deum personam vel culpam retulerit;

Quum omnes ejusmodi delationes ad impietatis audaciam cohibendam spectent, quumque tam ex regulis charitatis, quam recti regiminis præsumendum sit, eos quicquid hac in re fecerint, non odii aut malevolentiae causa, sed fidei suae liberandae conscientia fecisse.

116. Oeconomi ad binas tantum detegendi vices annuatim tenentur.

Nullius Parochiae Oeconomi, vel Inquisitores, sive Assistentes, accusationes, aut detectiones suas cogentur Judici cuiuspiam Ecclesiastico præsentare sæpius, quam singulis annis semel, in iis utique locis, ubi non consueverunt pluries exhiberi, aut bis in Dioecesi vel loco quoeunque (nisi in Episcopi visitatione.) Pro quibus Parochiae cujusque præsentationibus Registrarius cujuslibet Curiae, in qua exhibenda sunt, supra quatuor denarios in uno anno non recipiet, sub pæna mensurae suspensionis à munere sui exercitio pro singulis ejusmodi delictis. Provisio semper liberum fore cuique Ministro, Oeconomis, & Assistentibus, quoties & quando videbitur (pro causarum conditione) delinquentes deferre & accusare, similiterque cuiuspiæ affecto, vel etiam Judici cuilibet Ecclesiastico, super notitiâ sibi factâ de enormi aliquo crimine infra suam jurisdictionem perpetrato, Ministrum, Oeconomos, aut Assistentes licebit admonere, quatenus gloriam Dei respiciunt; & correctionem peccati, ut tale crimen publicè detegant, (dum tamen justam ejus detegendi causam invenerint) ut ista ratione maturè puniri ac corrigi possit. Provisio etiam, ut pro spontaneis hisce præsentationibus nullum feodum aut salarium sub pæna prædicta recipiatur.

117. Oeconomi, binis detegendi vicibus debite persuncti, non sunt de reliquo in Curiam vocandi.

Nullus Ecclesiae Oeconomus, aut Inquisitor, sive Assistentis ad comparandum coram Ecclesiastico Judice quocunque extra tempus vel tempora præstituta citabitur, quòd delictum aliquod in sua Parochia commissum, & Ecclesiasticis censuris obnoxium aliis temporibus deferre recusaverit; neque eorum quilibet post detectiones suas statis temporibus exhibitas, earum occasione deinceps in jus trahetur, nisi ex certis & manifestis indiciis constiterit, eum volentem & scientem omisisse detectionem notorii alicujus criminis aut criminum, quæ vel commissâ fuisse noverit, vel ignorare saltem non potuerit, publicâ famâ eadem laborare: vel nisi forte iusta causa emerferit, eosdem pro detectionum priorum explanatione in Curiam

Curiam compellendi: quo casu (voluntariæ scilicet omissionis) Ordinarii contra eosdem taliter procedent, quemadmodum in causis spontanei perjurii in Curiis Ecclesiasticis commissi, hætenus lege cautum & provisum est.

118. Anni superioris Oeconomi detectiones suas tenentur exhibere, priusquam recens electi munus suum adeant.

O Economi, & Inquisitores, vel Assistentes non prius Officio suo soluti deinceps intelligentur, quam ipsorum successores juramentum suum susceperint, id quod primâ post festum Paschatis septimanâ, vel aliquâ statim sequente (pro arbitrio Ordinarii) fieri volumus. Quod tempus dicto juramento assignatum, alterum semper erit ex duobus illis anni cujusque temporibus, in quibus omnium Parochiarum Ministri, Oeconomi, & Assistentes suis respective Ordinariis exhibebunt illorum criminum detectiones, quæ citra proximas præsentationes in suis Parochiis admissa esse compererint. Quod officium prædicti Oeconomi perficient, antequam recens electi Oeconomi & Assistentes juramentum suum præstent, neque illis ullatenus permittetur, dictas præteritorum criminum detectiones in novitios hosce rejicere, qui munus suum vix dum ingressi, eorundem ignari esse præsumuntur; sub pœna sanctionum, in eos constitutarum, qui conscientias & juramenta sua ad hunc modum audebunt eludere.

119. Detectionum schedulæ fide bona, non perfunctoriè & pro forma conficiendæ.

Quo melius illis incommodis occurratur, quæ ex detectionum schedulis sive billis (quas vocant properè, & festinantex confectis, in ipsis videlicet diebus Visitationum, & Synodorum) hætenus constat evenisse: statutum est & decretum, ut quilibet Cancellarius, Archidiaconus, Commissarius, Officialis, aliique jus dicentes Ecclesiasticum, ad tempus Oeconorum juramento præstando consuetum, itemque Archiepiscopus & Episcopi omnes, quoties visitationes suas indicunt, Parochiarum omnium Oeconomis, & Inquisitoribus, sive Assistentibus, aut eorum aliquibus tradant aut tradicrent Libros Articulorum de quibus eosdem velint detectiones suas anno insequente ad statâ tempora exhibendas instituire: in quo item Libro apponetur forma juramenti, quo statim ante singulas ejusmodi præsentationes sint onerandi: ut spatio sufficienti dato ad examinandam, & perpendendam tamen juramenti sui qualitatem, tum etiam Articulorum, quibus

quibus ipsorum detectiones niti debeant, deliberatè & cum fide easdem domi suæ formare possint, ad conscientias suas, juris jurandi religione jam obstrictas, (uti probos & pios decet) liberandus.

120. *Nequa Citatio, nisi expressis citandorum nominibus, è Curiis emittatur.*

Nullus Episcopus, Cancellarius, Archidiaconus, Officialis aut alius quilibet Judex Ecclesiasticus Citationes ullas generales (quæ vulgo *Quorum nomina* dicuntur) ex Curia sua emanare patietur : nisi partium citandarum nomina per Registrarium, vel ejus deputatum disertè sub eisdem exprimantur ; eademque citationes (cum nominibus sic inscriptis) Judicis vel ejus Surrogati subscriptione & sigillo munitæ exeant.

121. *Nequis in pluribus Curiis super eodem crimine cogatur respondere.*

In partibus iis, ubi Episcopus & Archidiaconus sive ex præscriptione sive ex compositione ad diversa unius & ejusdem anni tempora visitationes suas obire consueverunt : ne Majestatis suæ subditi in pluribus Curiis Ecclesiasticis super uno & eodem crimine (non sine gravi ipsorum molestia) postulentur, statuimus & ordinamus ut quilibet Archidiaconus, vel ejus Officialis infra unum mensem, post peractam eo anno visitationem, & præsentationes acceptas, Episcopum vel ejus Cancellarium sub sua manu & sigillo instruat ac informet, de nominibus & delictis eorum omnium, qui in visitatione sua fuerint detecti & præsentati, quo is super ulla causa, aut crimine ad Archidiaconum prius delata aliquem convenire deinceps abstineant. Pari ratione decernimus, ut Cancellarius, infra idem tempus post finitam Episcopi visitationem, & detectiones receptas, eorum fontium nomina & delicta, quos in proxima ipsius visitatione præsentari contigerit, sua subscriptione & sigillo verificata, ad Archidiaconum, vel ejus officialem (in prædictum finem) transmittat. Quod si dicti Officarii vel se invicem (sicut præfertur) instituere ac informare omiserint, vel post factam ejusmodi informationem, personas aut culpas in aliena visitatione detectas & præsentatas, attigerint, tunc eorum quilibet sic delinquens ab omni jurisdictionis suæ exercitio per Episcopum Diocesenum eatendū suspendetur, donec expensas omnes per hanc molestiam susceptas personæ gravatæ restituerit.

122. Sententiæ pro Ministris à Beneficio vel Officio removendis, non nisi per Episcopum pronunciandæ.

Quotiescunque in Curia aliqua Ecclesiastica, ad quemlibet hujus Provinciæ Episcopum spectante, contra Ministrum accusatio instituetur, Cancellarius, Commissarius, Officialis, vel quivis alius Ecclesiasticam jurisdictionem obtinens (cujus intererit) causam omnem per processus, aliasque vias & modos adversus eum expediet, ejusque in non comparendo contumaciam primo suspensionis, eandem vero continuatam excommunicationis pœna ulciscetur. Sin autem debite comparens legitimo juris processui se submiserit, tunc, ubi causæ maturitas Sententiam postulârit, si fortè delicti meritum vel deprivationem vel depositionem à sacris ordinibus ex decreto juris exigat; nullam ejusmodi sententiam per quamlibet personam pronunciari volumus præterquam per Episcopum, adhibitis ipsius Cancellario, & Decano (si commodè id fieri potest) & aliquod Præbendarius, si prope Ecclesiam Cathedralē dicta Curia teneatur, vel Archidiacono (modò ejus facultas detur) aliisque duobus ad minus gravibus Ministris, ac eisdem Concionatoribus, per Episcopum advocandis, quando Curiam alias in locis haberi contigerit.

123. Actus judiciales non nisi publica, & authentica manu expediendi.

Nullus Cancellarius, Commissarius, Archidiaconus, Officialis, aut alius quilibet Ecclesiasticam jurisdictionem exercens, actum aliquod judiciale expediet, siue Sententiosæ, siue voluntariæ jurisdictionis, nisi adhibito Ordinario ejusdem Curie Registrario, vel ejus legitimo deputato; aut si is veriri nolint aut nequeant interesse, tunc aliis personis authenticis, quæ eadem acta conscribant aut expediant, sub pœna suspensionis ipso facto subeunda.

124. Curiarum sigilla, unica.

Nullus Cancellarius, Commissarius, Archidiaconus, Officialis, aut alius quilibet jurisdictione utens Ecclesiastica, plura quàm unum duntaxat sigillum citra Episcopi consensum habebit, pro omnibus, quæcunque in ipsius Officium inciderint, sigillandis. Quod quidem sigillum custodietur semper aut penes ipsum, aut penes illius substitutum legitimum, ejus vice jus dicentem, nec non infra ipsius jurisdictionem, vel saltem in urbe aut oppido

oppido ejusdem Comitatus principali commorantem. Hoc sigillum titulum ejus Jurisdictionis continebit, quam quisque prædictorum Judicum, aut Deputatorum exercet.

125. *Curiarum sedes opportuna.*

OMnes Cancellarii, Commissarii, Archidiaconi, Officiales, cæterique Judices Ecclesiastici Curias suas (de mandato vel consensu Episcopi Diocesani) in talibus locis instituent, qui ad eos, quos in eisdem comparere oportet, excipiendos idonei, & ad laborem itineris minuendum maximè commodi videbuntur. Similiter etiam Curias suas intra horas competentes inchoabunt, ac dissolvent, ita ut quisque (quantum fieri potest) maturè & tempestivè domum suam possit repetere.

126. *Curie inferiores Testamenta originalia ad Episcoporum Archiva jubentur transmittere.*

Cum Decani, Archidiaconi, Præbendarii, Rectores, Vicarii, alique Ecclesiastica jurisdictione fungentes, omnium infra suas respectivè jurisdictiones defunctorum testamenta probandi immunitatem sibi vendicent, neque tamen cognitos ullos aut certos habeant Registrarios, vel locum publicum Registorum suorum tutæ custodiæ deputatum: unde sæpius evenierit, Testamenta, jura, & legata quamplurima per dictorum Judicum mortem, aut mutationem perire ac intercidere, in maximum subditorum præjudicium ac dispendium: statutimus & ordinamus, ut singuli peculiarem ejusmodi jurisdictionem possidentes ac exercentes semel quotannis referant in publicum Archivum Episcopi Diocesani, vel Decani & Capituli, infra cujus ditionem peculiare illæ jurisdictiones extiterint, omnia Testamenta originalia per ipsos infra peculiare suas jurisdictiones respectivè eo anno probata: vel verum saltem eorundem exemplar per dictum Judicem peculiarem, ejusque Notarium examinatum subscriptum, & consignatum. Quòd si quis Judicum prædictorum in eo deliquerit, is per Episcopum Diocesenum, vel Decanum & Capitulum, ad quos illa Jurisdictio respectivè pertinebit, omni peculiaris jurisdictionis exercitio eousque privabitur, quoad hanc nostram Constitutionem debitè adimpleverit.

De Judicibus Ecclesiasticis.

127. *Judicium Ecclesiasticorum qualitas.*

Nullus in posterum ad Officium Cancellarii, Commissarii, aut Officialis, admittetur, ad jurisdictionem quamlibet Ecclesiasticam exercendam, nisi qui vicesimum sextum ad minus ætatis suæ annum compleverit, & qui in Jure Civili & Canonico eruditus existat, sitque ad minimum Magister Artium, aut in Jure Baccalaureus, ac in praxi & causis forensibus laudabiliter exercitatus, necnon rectè affectus, & religioni studiosè deditus, de cujus vita & moribus nullus sinister sermo audiat: ac insuper nisi priusquam talis cujusque Officii functionem, aut exercitium adeat, in supremam Regis auctoritatem in causis Ecclesiasticis coram Episcopo, vel publicè in Curia juraverit; ac religionis Articulos in Synodo, Anno 1562. communiter conclusos subscriptione sua comprobaverit; & etiam juratus receperit se integrè & ex æquo (pro captu suo) jus redditurum, absque omni intuitu vel gratiæ, vel mercedis; quorum utique juramentorum, ac subscriptionis per Registrarium tùm præsentem actum conscribetur. Haud secùs omnes Cancellarii, Commissarii, Officiales, Registrarii, alique quotquot jurisdictionis, sive ministerii Ecclesiastici locum aliquem in præsentem possident, aut exercent, citrà Festum Nativitatis proximè venturum, coram Archiepiscopo, aut Episcopo, vel etiam in aperta Curia sub quo, & in qua muneribus suis funguntur, eadem juramenta subire, & (prout superius dictum est) subscribere tenebuntur. Quòd si facere recusaverint, à munerum suorum executione eousque suspendentur, quoad juramenta præmissa, & subscriptionem, ut suprà, præstiterint.

128. *Qualitas Deputandorum.*

Nullus Cancellarius, Commissarius, Archidiaconus, Officialis, aut alius quicumque Ecclesiastica jurisdictione præditus, aliquem ad Curiam sui absentis loco tenendum quovis tempore deputabit, nisi qui gravis Minister fuerit, idemque graduatus; vel pro Concionatore publico legitimè receptus, ac prope ejusmodi Consistoria Beneficiatus; vel qui in Legibus Baccalaureus, aut in Artibus Magister ad minimum extiterit, ac in jure Civili & Canonico scientiam habuerit competentem, & de veræ religionis studio, sobrioque ac honesto vitæ cultu fuerit commendatus; sub pœna suspen-

sionis ab executione officiorum pro singulis delictis spatio trium mensium *toties quoties*. Deputatus verò qui prædictarum qualitaturn expers, audebit tamen Judicis vices in Curiis tenendis (ut suprà) usurpare, simili prorsus censuræ (modo & formâ præmissis) subjacebit.

De Procuratoribus.

129. *Procuratores, nisi de partis mandato authentico, causas attingere prohibiti.*

Nullus deinceps in aliqua causa Procurabit, nisi ab ipso litigante apud acta Curiae fuerit constitutus, vel in ipso litis ingressu illius vero & sufficienti procuratorio fulciatur. Sufficiens vocamus, quod authentico aliquo sigillo munitur, approbatione item, aut saltem ratihabitione constituentis eodem accedente. Ejusmodi verò procuratoria omnia quamprimùm confici volumus & à Procuratoribus exhiberi, ac in publicis ejusdem Curiae scriniis per Registrarium salva custodiri. Qui ex Registrariis vel Procuratoribus secus in istorum aliquo fecerit, bimestri suspensione ab exercitio Officii sui, absque omni spe relaxationis, aut restitutionis, ferietur.

130. *Procuratores, sine Advocati alicujus consilio, causas retinere prohibiti.*

Ad minuendas & consopandas lites, ac litigantium querelas tollendas, quæ Procuratorum incuriâ ac negligentia, vel etiam inscitia multoties causâ cadunt; necnon ad incrementum bonarum literarum, jurisque Civilis & Canonici propagationem: juxta laudabiles consuetudines in Curiis Archiepiscopi Cantuariensis hætenus observatas, statuimus & ordinamus, ut nullus Procurator ibidem exercens absque Advocati alicujus consilio quamlibet causam suscipiat, ac per duos dies juridicos retineat, sub pœna suspensionis annuæ ab Officii sui executione; nec Judici potestas erit, absque expresso Archiepiscopi mandato & authoritate, hujus pœnæ gratiam ullatenus faciendi.

131. Procuratores, inconsulto Advocato, in causa concludere prohibiti.

Non admittet aliquis Judex in Curiis Archiepiscopi prædictis libellum, aut aliam quamlibet materiam, sine consilio & subscriptione alicujus Advocati ad exercendum ibidem admissi: neque verò Procuratoribus licebit, in causa concludere, nisi de notitia Advocati in eadem causa adhibiti, & salariati. Siquis vero Procurator contrà fecerit, aut fieri procuraverit; vel etiam Advocatum quocunque prætextu suo fraudaverit stipendio aut salario, vel in Advocato consulendo, quid in causa fieri expediat, negligentior fuerit; eidem suspensionem semestrem à muneris sui executione, sine spe veniæ interim consequendæ, decernimus.

132. Procuratorium in causis testamentariis juramentum prohibitum.

Cum in testamentorum probationibus, administrationumque bonorum ab intestato decedentium petitionibus, juramentum per Procuratores Curiarum in animam constituentis præstitum multis patere incommodis sit perspectum; cautum deinceps esse volumus, ut quilibet Executor, vel bonorum defuncti administrationem petens, Judicem in hac parte Ordinarium, vel ejus Surrogatum personaliter adeat, & juramentum usitatum per se & non per Procuratorem aliquem præstet. Si tamen vel valetudinis, vel ætatis incommodo, vel alia causa legitima impeditus in propria persona Judicem adire nequeat; permittimus, ut (fide super impedimenti veritate per excusatorem fide dignum prius facta) Judex gravi alicui viro Ecclesiastico partis habitationi vicino Commissionem concedat, per quem juramentum usitatum dicto Executori vel Administrationem petenti, vice sua ministrandi eidem viro Ecclesiastico potestatem tradat, eumque roget, ut quid in præmissis fecerit, per nuncium fidelem se postea certiores reddat. Provisò semper, quòd nullus Judex, vel Registrarius, pro ejusmodi Commissionem scribenda, concipienda, aut sigillanda, ultra summam sex solidorum & octo denariorum quoquo modo accipiet, cujus dimidium Judici, & dimidium ejusdem Curie Registrario cedit.

133. *Procuratorum vox importunior in Curiis, cohibita.*

Quoniam experientia compertum est, Procuratorum vociferationes, & clamores in Curiis Archiepiscopi non modò Judicibus & Advocatis molestant & offensionem parere; sed & astantibus causam contemptus & calumniæ adversus Curiam ipsam præbere; quo melius dignitati Judicis consulatur, causæque faciliùs & commodiùs tractentur, & expediantur: mandamus, & præcipimus, ut Procuratores in Curiis prædictis præcipuè in id intendant, ut juxta consilium Advocatorum acta per Registrarium bona fide conscribantur, ut ab omni strepitu, & verborum contentione abstineant, & modestè se gerant, ac loquentibus Judicibus aut Advocatis, vel eorum aliquo, protinùs conticescant, sub pœna silentii imponendi per duos terminos inde sequentes. Etsi eorum aliquis plures deliquerit, neque debitâ interpositâ admonitione se emendaverit, à prædicti muneris exercitio in perpetuum arceatur.

De Registrariis.

134. *Registrariorum excessus coerciti.*

Siquis Registrarius vel ipsius assignatus, aut Deputatus qualiscunque certificatoria receperit sine consensu Judicis, quem pro tribunali sedere contigerit; vel sponte omiserit præconizari facere quemlibet citatum aut assignatum ad comparandum die aliquo juridico; aut testes in diem à Judice præstitutum examinandos indebitè distulerit; aut judiciali & legitimæ monitioni Judicis non paruerit; aut si neglexerit citationes & decreta ante proximum diem juridicum exequenda, & per nuncios speciales emittenda transcribere; aut non curaverit testamenta omnia infra tempus idoneum in Registrum conscribi; vel siquid falsum & ex se commentum, ac non per Judicem pronunciatum, tanquam Judicis decretum in acta retulerit; aut in transmissione processuum ad Judicem ad quem aliquid falsi inseruerit, aut quicquam sive dolo malo, sive latâ negligentia omiserit; aut munera in favorem alterutrius partis in causis instantiæ, vel promotis ex officio acceperit; aut alterutri partium litigantium à consiliis directè, vel indirectè fuerit; aut in executione Officii sui aliud malitiose aut subdole fecerit, unde Judex

Ecclesi-

Ecclesiasticus, aut ejus jurisdictio possit infamari : volumus & ordinamus eundem Registrarium aut ejus Assignatum & Deputatum in præmissis, aut eorum aliquo delinquentem à suo munere ac Officio per unum, duos, tres, aut plures menses (pro delicti ratione) per Episcopum Diocesenum suspendi ; publicumque aliquem Notorium per Episcopum deputari, qui (durante ejusmodi poenâ) omnia dicti Registrarii Officium contingentia exequatur.

135. *Feodorum, quæ juris Ecclesiastici administris debentur, census debet esse statarius.*

Nullus Episcopus, Suffraganeus, Cancellarius, Commissarius, Archidiaconus, Officialis, aut alius Ecclesiasticam jurisdictionem quamcunque exercens, nec ullus cujuslibet Curiae Ecclesiasticæ Registrarius, vel administrator quicumque dictis Officiariis vel Curiis subserviens, pro qualibet causâ in illorum Curiis promotâ alia aut majora feoda sive salaria deinceps recipiet, quàm ea quæ, anno 1597. Reverendissimo Patri D. Joanni nuper Cantuariensi Archiepiscopo certificata, & ab eodem rata sunt, & approbata. Quòd si quis Judex aut Registrarius, vel eorum Minister aliquis contrâ fecerit, pro singulis ejusmodi delictis per sex menses Officii sui exercitio privabitur. Provisò semper, quòd si dubium aliquod de talium feodorum, aut eorum cujuslibet certa summa oriri contigerit, tùm ea feoda pro legitimis judicabuntur, quæ per Archiepiscopum Cantuariensem pro tempore existentem sub manus suæ subscriptione erunt approbata, nisi Statuta hujus regni hætenus edita in particulari aliquo casu alia expressè præstiterint. Provisò etiam, quòd nihil salarii aut pecuniæ recipietur, vel per Archiepiscopum, vel per Episcopum, aut Suffraganeum ullum directè aut indirectè pro quolibet in sacros Ordines suscipiendo : nec quod aliqua persona vel personæ eisdem Archiepiscopo, Episcopo, vel Suffraganeo subservientes, pro membrana, scriptione, cera, sigillatione, vel alia quavis causa hoc negotium contingente, supra decem solidos percipient, sub pænis hac in parte lege constitutis.

136. *Statarius Feodorum census in tabulas relatus publicè in Consistoriis & Archivis proponendus.*

STatuimus porrò & ordinamus, ut cujusque Judicis Ecclesiastici Registrarius tabulas binas, in quibus certæ singulorum feodorum summæ separatim exprimentur, publicè figi curet & proponi; unam in Consistorio, vel loco consueto, ubi dicta Curia teneri solet; alteram in suo Archivo; utramque in loco ita congruo, ut quilibet (cujus intererit) ejusdem inspiciendæ, & legendæ, vel etiam transcribendæ liberam habeat facultatem; quod ante Festum Nativitatis proximè futurum perfici volumus. Quod si quis Registrarius dictas tabulas juxta tenorem præmissorum publicè figendas non curaverit, ab executione Officii sui eoque suspendetur, quoad præmissa (modo & forma specificatis) perfecit; easque tabulas semel fixas si quando vel auferet, vel (in fraudem hujus Constitutionis) ex loco, in quo primum positæ erant, removeri, vel quovis pacto occultari patietur: tunc pro singulis ejusmodi delictis ab exercitio muneris sui per semestre spatium suspendetur.

137. *Feoda pro ordinum literis, aliisque licentiis Episcopo exhibendis, tantum dimidia (præterquam in prima Episcopi visitatione) persolvenda.*

Cum non minima sit Visitationis causa & effectus, ut Episcopus, Archidiaconus, aut alius Visitans de statu, sufficientia, & facultatibus Cleri, & aliorum visitandorum perfectiorem aliquem notitiam consequentur; æquum duximus, ut quilibet Rector, Vicarius, Curatus, Ludimagister, & alius quicumque licentiatas literas Ordinum, Institutionis, & Inductionis, itemque Dispensationes, Licentias, & Facultates suas quascunque in visitatione prima illius Episcopi, vel in proxima post ejus admissionem exhibeat, per dictum Visitantem approbandas, (aut si justa fuerit causa) rejiciendas; & si approbatæ fuerint, per Registrarium (uti moris est) consignandas; quodque feoda in Visitationibus (intuitu præmissorum) consueverunt solvi, semel duntaxat tempore alicujus Episcopi integra persolvantur; in reliquis verò ejusdem Visitationibus, quamdiu in ea sede permanserit, dictorum feodorum dimidium tantum exigatur.

Appa-

Apparitores.

138. *Apparitorum excessus coerciti.*

Quoniam excessibus & gravaminibus, quæ per Apparitores inferri dicuntur, remedium cupimus adhibere opportunum; censemus Apparitorum multitudinem (quantum fieri poterit) restringendam. Statuimus ergo & ordinamus, nullatenus licitum fore Episcopis vel Archidiaconis eorumve Vicariis seu Officialibus, aliisque inferioribus Ordinariis, deputare & habere plures Apparitores, jurisdictionibus suis respectivè inservientes, quàm ante triginta annos præteritos vel ipsi, vel ipsorum prædecessores habere consueverunt; qui omnes per se suum fideliter exequantur Officium, nec per nuntios aut substitutos (quocunque quæsito colore) suâ vicemendatorum executiones demandent, aut permittant, nisi ex causa à loci Ordinario priùs cognita & approbata: neque vero promotorum Officii, vel denunciatorum personas omninò sustinebunt, seodave ampliora vel majora, quàm quæ his Constitutionibus superiùs statuuntur, ullatenus exiget. Quòd si vel plures, quàm superiùs est expressum, deputati extiterint, vel illorum aliqui præmissa violaverint; deputantes, si Episcopi sint, per Superiorem moniti supernumerarios dimittant; si Ordinarii Episcopis inferiores, ab executione Officii suspendantur, donec hujusmodi deputatos amoverint; Deputati autem ipsi ab Apparitorum Officio amoveantur perpetuò, & si amoti non desistant, (tanquam contumaces) Canonicis censuris coerceantur: Provisò semper, quòd si Archiepiscopus Cantuariensis experientia compertum habuerit, Apparitorum numerum in aliqua Diocesi redundare, tum omnem ejusmodi redundantiam dicto Archiepiscopo relinquimus, pro ipsius beneplacito minuendam.

Authoritas Synodorum.

139. *Synodus nationalis, Ecclesia repræsentativa.*

Quisquis de cætero affirmabit, sacrosanctam hujus Nationis Synodum in Christi nomine, ac de Regis mandato congregatam, non esse repræsentativè veram Ecclesiam Anglicanam, excommunicetur; nequaquàm absolvendus, priusquam resipuerit, & impium hunc errorem publicè revocarit.

140. Synodi acta tam absentes, quàm præsentés obligant.

Quisquis de cætero affirmabit, nullos sive Clericos sive Laicos, qui in eâdem sacra Synodo personaliter non convenerint, ejusdem Decretis, Ecclesiasticas causas concernentibus (quantumvis ex suprema Regiæ Majestatis autoritate conditis, & per eandem ratihabitæ) ullatenus obligari, ut quibus ipsi votum & consensum suum non præbuerint, excommunicetur; nequaquam absolvendus, priusquam resipuerit, ac impium hunc errorem publicè revocârit.

141. Synodi authoritati derogantes, coerciti.

Quisquis de cætero affirmabit, dictam sacram Synodum, congregatam ut supra, fuisse cœtum ex talibus conflatum, qui in pios & religiosos Evangelii professores conspirabant, ac proinde tùm ipsos, tùm ipsorum acta in Canonibus sive Constitutionibus circa causas Ecclesiasticas ex Regis autoritate (ut prædictum est) condendis, ac fâciendis rejici, ac contemni debere, quantumvis eadem per dictam potestatem Regiam, ac supremam ejusdem authoritatem ratihabitæ, confirmatæ, ac injunctæ sint, excommunicetur; haudquaquam absolvendus, priusquam resipuerit, ac impium hunc errorem publicè revocârit.

F I N I S.

CON

CONSTITUTIONS
AND
CANONS
ECCLESIASTICAL,

Treated upon by the
ARCHBISHOPS
OF
Canterbury and York,

Presidents of the *Convocations* for the respective
Provinces of *Canterbury* and *York*, and the rest
of the Bishops and Clergy of those Provinces.

And agreed upon with the Kings Majesties License in
their severall Synods begun at *London* and *York*, 1640.

In the Year of the Reign of our Sovereign Lord *Charles*,
by the Grace of God, King of *England*, *Scotland*,
France and *Ireland*, the Sixteenth.

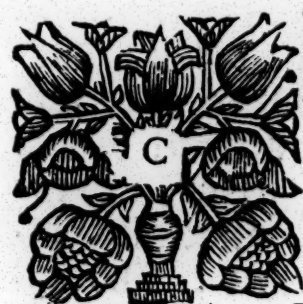
And now published for the due Observation of them, by His
Majesties Authority under the Great Seal of *England*.

L O N D O N :

Printed for *Blanch Pawlet*, at the *Bible* in *Chancery-*
Lane near *Fleetstreet*. MDCLXXXIV.

COLLETTION

CANON



HARLES,
By the Grace of God,
King of *England, Scot-*
land, France and Ireland,
Defender of the Faith, &c. To all to
whom these Presents shall come, Greet-
ing.

Whereas our Bishops, Deans of our Cathe-
dral Churches, Archdeacons, Chapters
and Colledges, and the other Clergy of every Di-
ocess within the severall Provinces of Canterbury
and York, being respectibely summoned and cal-
led by vertue of our severall Writs to the most Re-
verend Father in God, Our right trusty and right
well.

well-beloved Countelloz, William, by Divine Providence Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, and to the most Reuerend Father in God, Our right trusty and well-beloved Countelloz, Richard, by Divine Providence, Lord Archbishop of York, Primate and Metropolitan of England, respectibely directed, bearing date the twentieth day of February, in the fiftenth year of Our Reign, to appear befoze the said Lord Archbishop of Canterbury, in Our Cathedral Church of St. Paul in London, and befoze the said Lord Archbishop of York, in the Metropolitan Church of St. Peter in York; the fourteenth day of April then next ensuing, or elsewhere, as they respectibely should think it most conuenient, to treat, consent and conclude upon certain difficult and urgent affayres contained in the said Writts; Did thereupon at the time appointed, and within the Cathedral Church of St. Paul, and the Metropolitan Church of St. Peter aforesaid, assemble themselves respectibely together, and appear in seueral Conuocations for that purpose, according to the said seueral Writts, befoze the said Lord Archbishop of Canterbury, and the said Lord Archbishop of York respectibely. And forasmuch as We are giben to understand, that many of Our Subjects being misled against the Rites and Ceremonies now used in the Church of England, have lately taken offence at the same, upon an unjust supposal, that they are not only contrary to Our Lawes, but also introductiue unto Popish Superstitions, whereas it well appeareth unto Us, upon mature consideration, that the said Rites and Ceremonies which are now so much quarrelled at, were not only, approbated of, and used by those learned

learned and godly Divines, to whom, at the time of Reformation under King Edward the sixth, the compiling of the Book of Common-Prayer was committed (divers of which suffered Martyrdom in Queen Maries days) but also again taken up by this whole Church under Queen Elizabeth, and so duly and ordinarily practised for a great part of her Reign, (within the memory of divers yet living) as that it could not then be imagined that there would need any Rule or Law for the observation of the same, or that they could be thought to labour of Popery.

And albeit since those times, for want of an express Rule therein, and by subtile practises, the said Rites and Ceremonies began to fall into disuse, and in place thereof, other forraign and unfitting usages by little and little to creep in; Yet forasmuch as in our own Royal Chappels, and in many other Churches, most of them have been ever constantly used and observed, We cannot now but be very sensible of this matter, and have cause to conceive that the Authors and Fomentors of these jealousies, though they colour the same with a pretence of zeal, and would seem to strike only at some supposed iniquity in the said Ceremonies; Yet, as we have cause to fear, aim at Our own Royal Person, and would fain have Our good Subjects imagine that we Our Self are perverted, and do worship God in a Superstitious way, and that we intend to bring in some alteration of the Religion here established. Now how far we are from that, and how utterly We detest every thought thereof, We have by many publick Declarations, and otherwise upon sundry occasions, given such assurance to the World, as
that

that from thence We also assure Our Self, that no man of wisdom and discretion could ever be so beguiled as to gibe any serious entertainment to such brain-sick jealousies; and for the weaker sort, who are prone to be misled by crafty seducers, We rest no less confident, that even of them, as many as are of loyal, or indeed but of charitable hearts, will from henceforth utterly banish all such causeless fears and surmises, upon these our sacred professions, so often made by Us, a Christian Defender of the Faith, their King and Sovereign. And therefore if yet any person, under whatsoever mask of Zeal, or counterfeit Holiness, shall henceforth by speech or writing, or any other way notwithstanding these Our right, hearty, faithful, and solemn Protestations made before Him, (whose Deputy We are, against all and every intention of any Popish Innovation) be so ungracious and presumptuous as to vent any poisoned conceits, tending to such a purpose, and to cast these devilish aspersions and jealousies upon Our Royal and Godly proceedings, We require all Our loyal Subjects, that they forthwith make the same known to some Magistrate, Ecclesiastical or Civil: And We straightly charge all Ordinaries, and every other person in any Authority under Us, as they will answer the contrary at their utmost peril, that they use no palliation, connivance or delay therein; but that taking particular information of all the passages, they do forthwith certify the same unto Our Court of Commission for causes Ecclesiastical, to be there examined, and proceeded in with all fidelity and tenderness of Our Royal Majesty, as is due to Us their Sovereign Lord and Governour: But forasmuch as we well perceive that the misleaders of
 Our

Our well-minded people do make the more advantage for the nourishing of this dissembler among them from hence, that the foresaid Rites and Ceremonies or some of them, are now insisted upon but only in some Diocesses, and are not generally revived in all places, nor constantly and uniformly practised throughout all the Churches of Our Realm, and thereupon have been liable to be quarrelled and opposed by them who use them not; We therefore out of Our Princely inclination to Uniformity and Peace, in matters especially that concern the holy worship of God, proposing to Our Self herein the pious examples of King Edward the sixth, and of Queen Elizabeth, who sent forth Injunctions, and Orders about the Divine Service, and other Ecclesiastical matters, and of Our dear Father of blessed memory, King James, who published a Book of Constitutions and Canons Ecclesiastical; and (according to the Act of Parliament in this behalf) having fully advised herein with Our Metropolitan, and with Our Commissioners authorized under Our great Seal for causes Ecclesiastical, have thought good to give them free leave to treat in Convocation; and agree upon certain other Canons necessary for the advancement of Gods glory, the edifying of his holy Church, and the due reverence of his blessed Mysteries and Sacraments: that as We ever have been, and by Gods assistance (by whom alone We Reign) shall ever so continue careful and ready to cut off Superstition with one hand, so We may no less expel Irreverence and Profaneness with the other, whereby it may please Almighty God so to bless Us, and this Church committed to Our Government, that it may at once return unto the
true

true former splendour of Uniformity, Devotion,
 and holy Order, the lustre whereof for some years
 by-past hath been overmuch obscured, through the
 debities of some ill-affected to that sacred Order,
 wherein it had long stood from the very beginning
 of the Reformation, and through inadvertency of
 some in Authority in the Church under Us: We
 therefore by vertue of Our Prerogative Royal, and
 supreme Authority in causes Ecclesiastical, by Our
 several and respective Letters Patents under Our
 Great Seal of England, dated the fifteenth day of
 April now last past, and the twelfth day of May
 then next following, for the Province of Canter-
 bury: And by Our like Letters Patents dated the
 seven and twentieth day of the same month of A-
 pril, and the twentieth day of the month of May
 aforesaid, for the Province of York, did give and
 grant full, free, and lawful liberty, license, power
 and authority unto the said Lord Archbishop of
 Canterbury, President of the said Convocation for
 the Province of Canterbury, and unto the said
 Lord Archbishop of York, President of the said Con-
 vocation for the Province of York, and to the rest
 of the Bishops of the said Provinces, and unto
 all Deans of Cathedral Churches, Archdeacons,
 Chapters and Colledges, and the whole Clergy of
 every several Dioceses within the said several Pro-
 vinces, and either of them, that they should and
 might from time to time, during the Present Par-
 liament, and further during Our will and plea-
 sure, confer, treat, debate, consider, consult, and
 agree of and upon Canons, Orders, Ordinances
 and Constitutions, as they should think necessary,
 fit and convenient for the honor and service of
 Almighty God, the good and quiet of the Church,
 and

and the better Government thereof, to be from time to time observed, performed, fulfilled and kept, as well by the said Archbishop of Canterbury, and the said Archbishop of York, the Bishops, and their Successors, and the rest of the whole Clergy of the said several Provinces of Canterbury and York, in their several Callings, Offices, Functions, Ministeries, Degrees and Administrations; As by all and every Dean of the Arches, and other Judges of the said several Archbishops, of Courts Guardians of Spiritualities, Chancellours, Deans and Chapters, Archdeacons, Commissaries, Officials, Registers, and all and every other Ecclesiastical Officers, and their inferiour Ministers whatsoever, of the same respective Provinces of Canterbury and York, in their, and every of their distinct Courts, and in the order and manner of their, and every of their proceedings, and by all other persons within this Realm, as far as lawfully being members of the Church it may concern them, as in our said Letters Patents amongst other clauses more at large doth appear.

Now forasmuch as the said Lord Archbishop of Canterbury, President of the said Convocation for the Province of Canterbury, and the said Archbishop of York, President of the said Convocation for the Province of York, and others the said Bishops, Deans, Archdeacons, Chapters and Colledges, with the rest of the Clergy, having met together respectively, at the time and places before-mentioned respectively, and then and there, by virtue of our said Authority granted unto them, treated of, concluded and agreed upon certain Canons, Orders, Ordinances and Constitutions, to the end and purpose by Us limited and prescribed unto them, and

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habe

habe thereupon offered and presented the same unto Us, most humbly desiring us to give Our Royal Assent unto the same, according to the form of a certain Statute or Act of Parliament made in that behalf, in the fife and twentieth year of the Reign of King Henry the Eighth, and by Our said Prerogative Royal and Supreme Authority in Causes Ecclesiastical, to ratifie by Our Letters Patents under Our great Seal of England, and to confirm the same, the Title and Tenour of them being word for word as ensueth.

Con-

Constitutions & Canons Ecclesiastical,
 Treated upon by the Archbishops of *Canterbury* and *York*, Presidents of the Convocations for the respective Provinces of *Canterbury* and *York*, and the rest of the Bishops and Clergy of those Provinces: And agreed upon with the Kings Majesties License in their several Synods begun at *London* and *York*, 1640.

In the Year of the Raign of our Sovereign Lord *CHARLES*, by the Grace of God, King of *England*, *Scotland*, *France* and *Ireland*, the Sixteenth.

I. Concerning the Regal Power.

WHereas sundry Laws, Ordinances, and Constitutions have been formerly made for the acknowledgment and profession of the most lawful and independent Authority of our dread Sovereign Lord, the Kings most Excellent Majesty, over the State Ecclesiastical and Civil: We (as our duty in the first place binds us, and so far as to us appertaineth) enjoyn them all to be carefully observed by all persons whom they concern, upon the penalties of the said Laws and Constitutions expressed.

And for the fuller and clearer instruction and information of all Christian people within this Realm in their duties in this particular ;

We do further ordain and decree, That every Parson, Vicar, Curate or Preacher, upon some one Sunday in every quarter of the year at Morning-prayer, shall in the place where he serves, treatably and audibly read these Explanations of the Regal Power here inserted.

THE most High and Sacred Order of Kings, is of Divine Right, being the Ordinance of God Himself, founded in the prime Laws of Nature, and clearly established by express Texts both of the Old and New Testaments. A supreme Power is given to this most excellent Order by God Himself in the Scriptures, which is, That Kings should Rule and Command in their several Dominions all persons of what rank or estate soever, whether Ecclesiastical or Civil, and that they should restrain and punish with the Temporal Sword all stubborn and wicked doers.

The care of Gods Church is so committed to Kings in the Scripture, that they are commended when the Church keeps the right way, and taxed when it runs amiss, and therefore her Government belongs in chief unto Kings : For otherwise one man would be commended for anothers care, and taxed but for anothers negligence, which is not Gods way.

The Power to call and dissolve Councils both National and Provincial, is the true right of all Christian Kings within their own Realms and Territories : And when in the first times of Christs Church, Prelates used this Power, 'twas therefore only because in those days they had no Christian Kings: And it was then so only used as in times of persecution, that is, with supposition (in case it were required) of submitting their very lives unto

unto the very Laws and Commands even of those Pagan Princes, that they might not so much as seem to disturb their Civil Government, which Christ came to confirm, but by no means to undermine.

For any person or persons to set up, maintain, or avow in any their said Realms or Territories respectively, under any pretence whatsoever, any independent Coactive Power, either Papal or Popular, (whether directly or indirectly) is to undermine their great Royal Office, and cunningly to overthrow that most sacred Ordinance, which God Himself hath established: And so is treasonable against God, as well as against the King.

For Subjects to bear Arms against their Kings, Offensive or Defensive, upon any pretence whatsoever, is at least to resist the Powers, which are ordained of God: And though they do not invade, but only resist, *St. Paul* tells them plainly, *They shall receive to themselves damnation.*

And although Tribute, and Custom, and Aid, and Subsidy, and all manner of necessary support and supply, be respectively due to Kings from their Subjects by the Law of God, Nature, and Nations, for the publick defence, care and protection of them; yet nevertheless, Subjects have not only possession of, but a true and just right, title and propriety to, and in all their Goods and Estates; and ought to have: And these two are so far from crossing one another, that they mutually go together, for the honourable and comfortable support of both. For as it is the duty of the Subjects to supply their King: so is it part of the Kingly Office to support his Subjects in the property and freedom of their Estates.

And if any Parson, Vicar, Curate, or Preacher, shall voluntarily or carelessly neglect his duty in publishing the said Explications and Conclusions, according to the Order

der above described, he shall be suspended by his Ordinary, till such time as upon his penitence he shall give sufficient assurance, or evidence of his amendment; and in case he be of any exempt jurisdiction, he shall be censurable to his Majesties Commissioners for Causes Ecclesiastical.

And we do also hereby require all Archbishops, Bishops, and all other inferiour Priests and Ministers, that they Preach, Teach, and Exhort their People to obey, honour, and serve their King; and that they presume not to speak of His Majesties Power in any other way than in this Canon is expressed.

And if any Parson, Vicar, Curate, Preacher, or any other Ecclesiastical Person whatsoever, any Dean, Canon, or Prebendary of any Collegiate or Cathedral Church, any Member or Student of Colledge or Hall, or any Reader of Divinity or Humanity in either of the Universities, or elsewhere, shall in any Sermon, Lecture, Commonplace, Determination or Disputation, either by word or writing publickly maintain or abet any Position or Conclusion, in opposition, or impeachment of the aforesaid Explications, or any part or Article of them, he shall forthwith by the Power of His Majesties Commissioners for Causes Ecclesiastical, be excommunicated till he repent, and suspended two years from all the Profits of his Benefice, or other Ecclesiastical, Academical, or Scholastical Preferments: And if he so offend a second time, he shall be deprived from all his Spiritual Promotions, of what nature or degree soever they be.

Provided always, that if the offence aforesaid be given in either of the Universities, by Men not having any Benefice or Ecclesiastical Preferment, that then the Delinquent shall be censured by the ordinary Authority in such cases of that University respectively, where the said fault shall be committed.

II. For

II. *For the better keeping of the day of His Majesties most happy Inauguration.*

THe Synod taking into consideration the most inestimable benefits which this Church enjoyeth, under the peaceable and blessed Government of our dread Sovereign Lord King *CHARLES*; and finding that as well the godly Christian Emperors in the former times, as our own most Religious Princes since the Reformation, have caused the days of their Inaugurations to be publickly celebrated by all their Subjects with Prayers and Thanksgiving to Almighty God; and that there is a particular form of Prayer appointed by Authority for that day and purpose: and yet withal considering how negligent some people are in observance of this day, in many places of this Kingdom; Doth therefore decree and ordain, That all manner of persons within the Church of *England*, shall from henceforth celebrate and keep the morning of the said day in coming diligently and reverently unto their Parish Church or Chappel at the time of Prayer, & there continuing all the while that the Prayers, Preaching, or other service of the day endureth: in testimony of their humble gratitude to God for so great a blessing, and dutiful affections to so benign and merciful a Sovereign. And for the better execution of this our Ordinance, the holy Synod doth straightly require and charge, and by authority hereof enableth all Archbishops, Bishops, Deans, Deans and Chapters, Archdeacons, and other Ecclesiastical persons, having exempt or peculiar jurisdiction; as also all Chancellors, Commissaries, and Officials in the Church of *England*, that they enquire into the keeping of the same in their Visitations, and punish such as they shall find to be delinquent, according as by Law they are to censure, & punish those who wilfully absent themselves from

from Church on Holy-days. And that the said day may be the better observed, we do enjoyn, that all Churchwardens shall provide, at the Parish-charge, two of those Books at least, appointed for that day; and if there be any want of the said Book in any Parish, they shall present the same at all Visitations respectively.

III. *For the suppressing of the growth of Popery.*

ALL and every Ecclesiastical persons, of what rank or condition soever, Archbishops, and Bishops, Deans, Archdeacons, all having exempt or peculiar jurisdiction, with their severall Chancellors, Commissaries, and Officials, all persons intrusted with cure of Souls, shall use respectively all possible care and diligence by conferring privately with the parties, and by censures of the Church in inferiour and higher Courts, as also by complaints unto the Secular Power, to reduce all such to the Church of *England*, who are misled into Popish Superstition.

And first, these private conferences shall be performed in each severall Diocess, either by the Bishop in person, if his occasion will permit it, or by some one or more learned Ministers at his special appointment, and the said Bishop shall also design the time and place of the said severall conferences, and all such persons as shall be present thereat: which if Recusants refuse to observe, they shall be taken for obstinate, and so certified to the Bishop. And if the said time and place be not observed by the Minister or Ministers so appointed, they shall be suspended by their Ordinary for the space of six months, without a very reasonable cause alledged to the contrary. Provided that they be not sent above ten miles from their dwelling.

If the said Conferences prevail not, the Church must and shall come to her Censures; and to make way for them, the said Ecclesiastical persons shall carefully inform them.

themselves in the places belonging to their several charges, of all Recusants above the age of twelve years, both of such as come not at all to Church, as also of those who coming sometimes thither, do yet refuse to receive the holy Eucharist with us, as likewise of all those, who shall either say or hear Mass: and they shall in a more especial manner enquire out all those, who are either dangerously active to seduce any Persons from the Communion of the Church of *England*, or seditiously busie to dissuade his Majesties Subjects from taking the Oath of Allegiance, together with all them who abused by their Sophistry, refuse to take the said Oath.

And we straightly command all Parsons, Vicars and Curates, that they carefully and severally present at all Visitations, the Names and Surnames of the Delinquents of these several kinds in their own Parishes, under pain of suspension for six months.

And likewise we straightly enjoyn all Churchwardens, and the like sworn Officers whatsoever, that by virtue of their Oaths they shall present at the said Visitations the Names of such Persons, whom they know or hear of, or justly suspect to be delinquent in all or any of these particulars, and that under the pains of the highest censures of the Church: that so these Delinquents may be legally cited: and being found obstinate, they shall be Excommunicated, and such Excommunication shall be pronounced both in the Cathedral Church of the Diocese, and in the several Parishes where such Recusants live, and every third month they shall be again publickly repeated in the places aforesaid, that all may take notice of those Sentences.

And because there are places which either have, or pretend to have exemptions, in which such Delinquents do usually affect to make their aboad: Therefore we enjoyn, that all Bishops shall within their several Dioceses

send unto such places one or more of their Chaplains, or some of their Officers whom they may rely on, to make strict enquiry after Offenders in those kinds, who diligently returning their information accordingly, the said Bishop shall certify such informations to his Metropolitan, that the aforesaid proceedings may forthwith issue from some higher Courts in these cases, whereof by reason of the said exemptions, the inferior Courts can take no cognisance.

But if neither conferring nor censures will prevail with such persons, the Church hath no way left but complaints to the secular power; and for them we straightly enjoin, that all Deans and Archdeacons, and all having inferior or exempt Jurisdiction, shall every year within six months after any Visitation by them holden, make Certificate unto their several Bishops, or Archbishop, (if it be within his Diocese) under their Seal of Office, of all such persons who have been presented unto them as aforesaid, under pain of suspension from their said Jurisdictions by the space of one whole year.

And we in like manner enjoin all Archbishops and Bishops, that once every year at the least, they certify under their Episcopal Seal in Parchment, unto the Justices of Assize of every County in the Circuits and within their Dioceses respectively, the names and surnames not only of those who have been presented unto them from the said Deans, Archdeacons, &c. but of those also who upon the Oaths of Church-wardens and other Sworn-men at their Visitations, or upon the information of Ministers employed in the said Conferences, have been presented unto them, that so the said intended proceedings may have the more speedy and the more general success.

In particular, it shall be carefully inquired into at all Visitations under the Oaths of the Church-wardens and other Sworn-men, what Recusants or Popish persons have been

been either Married or Buried, or have had their Children baptized otherwise than according to the Rules and Forms established in the Church of *England*; and the names of such Delinquents (if they can learn them, or otherwise such names as for the time they carry) shall be as aforesaid given up to the Bishop, who shall present them to the Justices of Assize, to be punished according to the Statutes.

And for the education of Recusants Children, since, by Canon already established, no Man can teach School (no not in any private house) except he be allowed by the Ordinary of the place, and withal have subscribed to the Articles of Religion established in the Church of *England*: We therefore straightly enjoyn, That forthwith at all Visitations there be diligent enquiry made by the Churchwardens or other sworn Ecclesiastical Officers of each Parish, under their Oaths, who are employed as School-masters to the Children of Recusants; and that their several names be presented to the Bishop of the Diocese, who citing the said School-masters, shall make diligent search whether they have subscribed or no; and if they, or any of them be found to refuse subscription, they shall be forbidden to teach hereafter, and censured for their former presumption; and withal the names of him or them that entertain such a School-master, shall be certified to the Bishop of the Diocese, who shall at the next Assize present them to the Judges to be proceeded against according to the Statutes. And if they subscribe, enquiry shall be made what care they take for the instruction of the said Children in the Catechism established in the Book of Common-prayer. And all Ordinaries shall censure those whom they find negligent in the said instruction; and if it shall appear, that the Parents of the said children do forbid such School-masters to bring them up in the Doctrine of the Church of *England*, they shall notwithstanding do their

duty; and if thereupon the said Parents shall take away their Children, the said School masters shall forthwith give up their names unto the Bishop of the Diocese, who shall take care to return them to the Justices of Assize in manner and form aforesaid. And because some may cunningly elude this Decree, by sending their Children to be bred beyond the Seas, Therefore we ordain, That the Church-wardens and other sworn Ecclesiastical Officers, shall likewise make careful enquiry, and give in upon their Oaths at all Visitations, the Names of such Recusants children who are so sent beyond the Seas to be bred there, or whom they probably suspect to be so sent: which names as aforesaid shall be given up to the Bishop, and from him returned to the Judges as aforesaid, that their Parents, who so send them, may be punished according to Law. Provided always that this Canon shall not take away or derogate from any Power or Authority already given or established by any other Canon now in force.

And all the said complaints or Certificates shall be presented up to the Judges in their several Circuits by the Bishop's Register, or some other of his Deputies immediately after the publishing of his Majesties Commission, or at the end of the Charge, which shall be then given by the Judge. And this upon pain of Suspension for three months.

This Sacred Synod doth earnestly intreat the said Reverend Justices of Assize, to be careful in the execution of the said Laws committed to their trust, as they will answer to God for the daily increase of this gross kind of superstition. And further, we do also exhort all Judges, whether Ecclesiastical or Temporal upon the like account, that they would not admit in any of their Courts any vexatious Complaint, Suit or Suits, or Presentments against any Minister, Church-wardens, Questmen, Sidemen, or other Church-Officers for the making of any such Presentments. And

And lastly, We enjoin that every Bishop shall once in every year send into his Majesties High Court of Chancery, a *Significavit* of the names and surnames of all such Recusants who have stood excommunicated beyond the time limited by the Law, and shall desire that the Writ *De excommunicato capiendo* might be at once sent out against them all *Ex officio*. And for the better execution of this Decree, this present Synod doth most humbly beseech his most Sacred Majesty, that the Officers of the said High Court of Chancery, whom it shall concern, may be commanded to send out the aforesaid Writ from time to time as is desired, for that it would much exhaust the particular Estates of the Ordinaries, to sue out several Writs at their own charge. And that the like command also may be laid upon the Sheriffs and their Deputies, for the due and faithful execution of the said Writs, as often as they shall be brought unto them.

And to the end that this Canon may take the better and speedier effect, and not to be deluded or delayed; We further Decree and Ordain, That no Popish Recusant, who shall persist in the said sentence of Excommunication beyond the time prescribed by Law, shall be absolved by virtue of any Appeal in any Ecclesiastical Court, unless the said party shall first in his or her own Person, and not by a Proctor, take the usual Oath *De parendo Juri, & stando mandatis Ecclesie*.

IV. Against Socinianism.

WHereas much mischief is already done in the Church of God by the spreading of the damnable and cursed Heresie of *Socianism*, as being a complication of many ancient Heresies condemned by the four first general Councils, and contrariant to the Articles of Religion now established in the Church of England. And
whereas

whereas it is too apparent that the said wicked and blasphemous errors are unhappily dilated by the frequent divulgation and dispersion of dangerous Books, written in favour and furtherance of the same, whereby many, especially of the younger or unsettled sort of People, may be poysoned and infected: It is therefore decreed by this present Synod, that no Stationer, Printer, or Importer of the said Books, or any other person whatsoever, shall print, buy, sell or disperse any Book broaching or maintaining of the said abominable Doctrine or Positions, upon pain of Excommunication *ipso facto* to be thereupon incurred: And we require all Ordinaries upon pain of the Censures of the Church, that beside the Excommunication aforesaid, they do certifie their names and offences under their Episcopal Seal to the Metropolitan, by him to be delivered to his Majesties Attorney-General for the time being, to be proceeded withal according to the late Decree in the Honorable Court of Star-Chamber, against the spreaders of prohibited Books. And that no Preacher shall presume to vent any such Doctrine in any Sermon under pain of Excommunication for the first offence, and Deprivation for the second. And that no Student in either of the Universities of this Land, nor any person in holy Orders, (excepting Graduates in Divinity, or such as have Episcopal or Archidiaconal Jurisdiction, or Doctors of Law in holy Orders) shall be suffered to have or read any such Socinian Book or Discoure, under pain (if the offender live in the University) that he shall be punished according to the strictest Statutes provided there against the publishing, reading or maintaining of false Doctrine: or if he live in the City or Country abroad, of a Suspension for the first offence, and Excommunication for the second, and Deprivation for the third, unless he will absolutely and *in terminis* abjure the same. And if any Lay-man shall be seduced into this opinion, and be convicted

convicted of it, he shall be Excommunicated, and not absolved but upon due repentance and abjuration, and that before the Metropolitan, or his own Bishop at the least. And we likewise enjoyn, that such Books, if they be found in any prohibited hand, shall be immediately burned: and that there be a diligent search made by the appointment of the Ordinary after all such Books, in what hands soever, except they be now in the hands of any Graduate in Divinity, and such as have Episcopal or Archidiaconal Jurisdiction, or any Doctor of Laws in holy Orders as aforesaid; and that all who now have them, except before excepted, be strictly commanded to bring in the said Books in the Universities to the Vice-chancellors, and out of the Universities to the Bishops, who shall return them to such whom they dare trust with the reading of the said Books, and shall cause the rest to be burned. And we farther enjoyn, that diligent enquiry be made after all such that shall maintain and defend the aforesaid Socinianism; and when any such shall be detected, that they be complained of to the severall Bishops respectively, who are required by this Synod to repress them from any such propagation of the aforesaid wicked and detestable Opinions.

V. Against Sectaries.

WHereas there is a provision now made by a Canon for the suppressing of Popery, and the growth thereof by subjecting all Popish Recusants to the greatest severity of Ecclesiastical Censures in that behalf: This present Synod well knowing that there are other Sects which endeavour the subversion both of the Doctrine and Discipline of the Church of *England* no less than Papists do, although by another way; for the preventing thereof, doth hereby decree and ordain, That all those proceedings and penalties which are mentioned in the aforesaid Canon

Canon against Popish Recufants as far as they shall be applicable, shall stand in full force and vigour against all *Anabaptists, Brownists, Separatists, Familists*, or other Sect or Sects, person or persons whatsoever, who do or shall either obstinately refuse, or ordinarily, not having a lawful impediment (that is, for the space of a month) neglect to repair to their Parish Churches or Chappels where they inhabit for the hearing of Divine Service established, and receiving of the holy Communion, according to Law.

And we do also further decree and ordain, That the Clause contained in the Canon now made by this Synod against the Books of Socinianism, shall also extend to the Makers, Importers, Printers and Publishers or Dispersers of any Book, Writing, or scandalous Pamphlet devised against the Discipline and Government of the Church of *England*, and unto the Maintainers and Abettors of any Opinion or Doctrine against the same.

And further, because there are sprung up among us a sort of factious people, despisers and depravers of the Book of Common-Prayer, who do not according to the Law resort to their Parish-Church or Chappel to join in Publick Prayers, Service and Worship of God with the Congregation, contenting themselves with the hearing of Sermons only, thinking thereby to avoid the penalties due to such as wholly absent themselves from the Church: We therefore for the restraint of all such wilful contemners or neglecters of the Service of God, do ordain, That the Church or Chappel-wardens, and Questmen, or Sidenmen of every Parish, shall be careful to enquire out all such disaffected persons, and shall present the Names of all such Delinquents at all Visitations of Bishops, and other Ordinaries; and that the same proceedings and penalties mentioned in the Canon aforesaid respectively, shall be used against them as against other Recufants, unless within one whole month after they are first denounced, they shall

shall make acknowledgment and reformation of that their fault. Provided always, that this Canon shall not derogate from any other Canon, Law or Statute in that behalf provided against those Sectaries.

VI. *An Oath enjoyn'd for the preventing of all Innovations in Doctrine and Government.*

THis present Synod (being desirous to declare their sincerity and constancy in the profession of the Doctrine and Discipline already established in the Church of England, and to secure all men against any suspicion of revolt to Popery, or any other superstition) decrees, That all Archbishops and Bishops, and all other Priests and Deacons in places exempt or not exempt, shall before the second day of November next ensuing, take this Oath following, against all Innovation of Doctrine or Discipline, and this Oath shall be tendered them, and every of them, and all others named after in this Canon, by the Bishop in person, or his Chancellour, or some grave Divines named and appointed by the Bishop under the Seal; and the said Oath shall be taken in the presence of a publick Notary, who is hereby required to make an Act of it, leaving the Universities to the Provision which follows.

The Oath is,

I A. B. do swear, That I do approve the Doctrine and Discipline or Government established in the Church of England, as containing all things necessary to salvation: And that I will not endeavour by my self or any other, directly or indirectly, to bring in any Popish Doctrine, contrary to that which is so established: nor will I ever give my consent to alter the Government of this Church, by Archbishops, Bishops, Deans, and Archdeacons, &c. as it stands now established, and as by right it ought to stand, nor yet ever to

A a a

subject

subject it to the usurpations and superstitions of the see of Rome. And all these things I do plainly and sincerely acknowledge and swear, according to the plain and common sense and understanding of the same words, without any equivocation, or mental evasion, or secret reservation whatsoever. And this I do heartily, willingly, and truly, upon the faith of a Christian. So help me God in Jesus Christ.

And if any man Beneficed or Dignified in the Church of *England*, or any other Ecclesiastical person, shall refuse to take this Oath, the Bishop shall give him a months time to inform himself; and at the months end, if he refuse to take it, he shall be suspended *ab Officio*, and have a second month granted: and if then he refuse to take it, he shall be suspended *ab officio & beneficio*, and have a third month granted him for his better information; but if at the end of that month he refuse to take the Oath above-named, he shall by the Bishop be deprived of all his Ecclesiastical Promotions whatsoever, and execution of his function which he holds in the Church of *England*.

We likewise Constitute and Ordain, That all Masters of Arts, (the sons of Noble-men only excepted) all Bachelors and Doctors in Divinity, Law or Physick, all that are licensed to practise Physick, all Registers, Actuaries and Proctors, all School-masters, all such as being Natives or naturalized, do come to be incorporated into the Universities here, having taken a Degree in any foreign University, shall be bound to take the said Oath. And we command all Governors of Colledges and Halls in either of the Universities, that they administer the said Oath to all persons resident in their several Houses that have taken the Degrees before mentioned in this Canon, within six months after the publication hereof.

And we likewise-Constitute, That all Bishops shall be bound to give the said Oath unto all those to whom they
give

give holy Orders at the time of their Ordination, or to whomsoever they give Collation, Institution or License, to Preach, or serve any Cure.

VII. *A Declaration concerning some Rites and Ceremonies.*

BEcause it is generally to be wished, that unity of Faith were accompanied with uniformity of practice, in the outward worship and service of God; chiefly for the avoiding of groundless suspicions of those who are weak, and the malicious aspersions of the professed Enemies of our Religion; the one fearing the Innovations, the other flattering themselves with the vain hope of our backslidings unto their Popish superstition, by reason of the situation of the Communion-Table, and the approaches thereunto, the Synod declareth as followeth:

That the standing of the Communion-Table side-way under the East-window of every Chancel or Chappel, is in its own nature indifferent, neither commanded nor condemned by the Word of God, either expressly, or by immediate deduction, and therefore that no Religion is to be placed therein, or scruple to be made thereon. And albeit at the time of Reforming this Church from that gross superstition of Popery, it was carefully provided that all means should be used to root out of the minds of the people, both the inclination thereunto, and memory thereof; especially of the Idolatry committed in the Mass, for which cause all Popish Altars were demolished: yet notwithstanding it was then ordered by the Injunctions and Advertisements of Queen *Elizabeth* of blessed memory, that the holy Tables should stand in the place where the Altars stood, and accordingly have been continued in the Royal Chappels of three famous and pious Princes, and in most Cathedral, and some Parochial Churches, which doth sufficiently acquit the manner of placing the said

Tables from any illegality, or just suspicion of Popish superstition or innovation. And therefore we judge it fit and convenient, that all Churches and Chappels do conform themselves in this particular to the example of the Cathedral or Mother Churches, saving always the general liberty left to the Bishop by Law, during the time of Administration of the holy Communion. And we declare that this situation of the holy Table, doth not imply that it is, or ought to be esteemed a true and proper Altar, whereon Christ is again really sacrificed : but it is, and may be called an Altar by us, in that sense in which the Primitive Church called it an Altar, and in no other.

And because experience hath shewed us, how irreverent the behaviour of many people is in many places, some leaning, others casting their hats, and some sitting upon, some standing, and others sitting under the Communion-Table in time of Divine Service: for the avoiding of these and the like abuses, it is thought meet and convenient by this present Synod, that the said Communion-Tables in all Chancels or Chappels be decently severed with Rails, to preserve them from such or worse profanations.

And because the Administration of holy things is to be performed with all possible decency and reverence, therefore we judge it fit and convenient, according to the word of the Service-Book established by Act of Parliament, *Draw near, &c.* that all Communicants with all humble reverence shall draw near and approach to the holy Table, there to receive the Divine Mysteries, which have heretofore in some places been unfitly carried up and down by the Minister, unless it shall be otherwise appointed in respect of the incapacity of the place, or other inconvenience, by the Bishop himself in his jurisdiction, and other Ordinaries respectively in theirs.

And

And lastly, Whereas the Church is the house of God, dedicated to his holy Worship, and therefore ought to mind us, both of the greatness and goodness of his Divine Majesty, certain it is that the acknowledgment thereof, not only inwardly in our hearts, but also outwardly with our bodies, must needs be pious in it self, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgment, by doing reverence and obeysance, both at their coming in, and going out of the said Churches, Chancels or Chappels, according to the most ancient custom of the primitive Church in the purest times, and of this Church also for many years of the Reign of Queen *Elizabeth*. The reviving therefore of this ancient and laudable Custom, we heartily commend to the serious consideration of all good people, not with any intention to exhibit any Religious Worship to the Communion-Table, the East, or Church, or any thing therein contained in so doing, or to perform the said gesture in the celebration of the holy Eucharist, upon any opinion of a corporal presence of the body of *Jesus Christ* on the holy Table, or in mystical Elements, but only for the advancement of Gods Majesty, and to give him alone that honour and glory that is due unto him, and no otherwise; and in the practise or omission of this Rite, we desire that the Rule of Charity prescribed by the Apostle, may be observed, which is, That they which use this Rite, despise not them who use it not; and that they who use it not, condemn not those that use it.

VIII. *Of Preaching for Conformity.*

WHereas the Preaching of Order and Decency, according to *St. Pauls* Rule, doth conduce to edification; it is required, that all Preachers, (as well Beneficed men as others) shall positively and plainly Preach and Instruct the People in their publick Sermons twice in the year at least, that the Rites and Ceremonies now established in the Church of *England*, are lawful and commendable; and that they the said people and others ought to conform themselves in their practice to all the said Rites and Ceremonies; and that the people and others ought willingly to submit themselves unto the Authority and Government of the Church, as it is now established under the Kings Majesty. And if any Preacher shall refuse or neglect to do according to this Canon, let him be suspended by his Ordinary during the time of his refusal, or wilful forbearance to do thereafter.

IX. *One Book of Articles of Enquiry to be used at all Parochial Visitations.*

FOr the better setting of an Uniformity in the outward Government and Administration of the Church, and for the more preventing of just grievances which may be laid upon Church-wardens & other sworn-men, by any impertinent, inconvenient, or illegal Enquiries in the Articles for Ecclesiastical Visitations: This Synod hath now caused a Summary or Collection of Visitory Articles (out of the Rubricks of the Service-Book, and the Canons and warrantable rules of the Church) to be made, and for future Direction to be deposited in the Records of the Archbishop of *Canterbury*: and we do decree and ordain, That from henceforth no Bishop or other person

person whatsoever having right to hold, use, or exercise any Parochial Visitation, (shall under the pain of a months suspension upon a Bishop, and two months upon any other Ordinary that is delinquent, and this to be incurred *ipso facto*) cause to be printed or published, or otherwise to be given in charge to the Church-wardens, or to any other persons which shall be sworn to make Presentments, any other Articles or forms of enquiry upon Oath, than such only as shall be approved and *in terminis* allowed unto him (upon due request made) by his Metropolitan under his Seal of Office.

Provided always, that after the end of three years next following the date of these presents, the Metropolitan shall not either at the instance of those which have right to hold Parochial Visitations, or upon any other occasion, make any addition or diminution from that allowance to any Bishop of Visitory Articles, which he did last before (in any Diocese within this Province) approve of; But calling for the same, shall hold and give that only for a perpetual Rule, and then every Parish shall be bound only to take the said Book from the Archdeacons and other having a peculiar or exempt Jurisdiction, but once from that time, in three years, in case they do make it appear they have the said Book remaining in their publick Chest for the use of the Parish: And from every Bishop they shall receive the said Articles at the Episcopal Visitation only, and in manner and form as formerly they have been accustomed to do, and at no greater price than what hath been usually paid in the said Diocese respectively.

X. *Concerning the Conversation of the Clergy.*

THe sober, grave, and exemplary Conversation of all those that are employed in Administration of holy things, being of great avail for the furtherance of Piety ;
It

It hath been the religious care of the Church of *England* strictly to enjoyn to all and every one of her Clergy, a pious, regular, and inoffensive demeanour, and to prohibit all loose and scandalous carriage by severe censures to be inflicted upon such Delinquents, as appears by the 74 and 75 Canons, *Anno 1603.* provided to this purpose.

For the more effectual success of which pious and necessary care, this present Synod straightly charges all Clergy-men in this Church, that setting before their eyes the Glory of God, the holiness of their calling, and the edification of the people committed to them, they carefully avoid all excess and disorder, and that by their Christian and religious conversation they shine forth as lights unto others in all Godliness and honesty.

And we also require all those to whom the Government of the Clergy of this Church is committed, that they set themselves to countenance and encourage godliness, gravity, sobriety, and all unblameable conversation in the Ministers of this Church, and that according to the power with which they are intrusted, they diligently labour by the due execution of the above-named Canons, and all other Ecclesiastical provisions made for this end, to reform all offensive and scandalous persons, if any be in the Ministry, as they tender the welfare and prospering of Piety and Religion, and as they will answer to God for those scandals, which through their remissness and neglect shall arise and grow in this Church of Christ.

XI. *Chancellours Patents.*

FOR the better remedying and redress of such abuses as are complained of in the Ecclesiastical Courts, the Synod doth decree and ordain, That hereafter no Bishop shall grant any Patent to any Chancellor, Commissary, or Official, for any longer term than the life of the Grantee only,

only, nor otherwise than with exprefs reservation to himself and his Successours, of the power to execute the said place, either alone, or with the Chancellour, if the Bishop shall please to do the same, saving always to the said Chancellours, &c. the Fees accustomedly taken for executing the said jurisdiction. And that in all such Patents, the Bishop shall keep in his own hands the power of Institution unto Benefices, as also of giving Licenses to preach or keep School. And further, that no Dean and Chapter confirm any Patent of any Chancellour, Commissaires, or Officials place, wherein the said conditions are not expressed *sub pœna suspensionis*, to the Dean (or his *locum tenens* if he pass the Act in his absence) and to every Canon or Prebendary, voting to the confirmation of the said Act to be inflicted by the Archbishop of the Province. And further, the holy Synod doth decree and ordain, That no reward shall be taken for any Chancellours, Commissaires or Officials place under the heaviest Censures of the Church.

XII. *Chancellours alone not to censure any of the Clergy in sundry Cases.*

That no Chancellour, Commissary, or Official, unless he be in holy Orders, shall proceed to Suspension, or any higher censure against any of the Clergy in any criminal cause, other than neglect of apperance, upon legal citing, but that all such causes shall be heard by the Bishop in person, or with the assistance of his Chancellour, or Commissary; or if the Bishops occasions will not permit, then by his Chancellour or Commissary, and two grave dignified or beneficed Ministers of the Diocess to be assigned by the Bishop, under his Episcopal Seal, who shall hear and censure the said cause in the Consistory.

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XIII. Ex-

XIII. *Excommunication and Absolution not to be pronounced but by a Priest.*

THat no Excommunications or Absolutions shall be good or valid in Law, except they be pronounced either by the Bishop in person, or by some other in holy Orders, having Ecclesiastical Jurisdiction, or by some grave Minister beneficed in the Diocese, being a Master of Arts, at least, and appointed by the Bishop, and the Priests name pronouncing such sentence of Excommunication or Absolution to be expressed in the Instrument issuing under Seal out of the Court. And that no such Minister shall pronounce any sentence of Absolution but in open Consistory, or at the least in a Church or Chappel, the penitent humbly craving and taking Absolution upon his knees, and having first taken the Oath, *De parendo juri & stando mandatis Ecclesie*. And that no Parson, Vicar or Curate, *sub pœna suspensionis*, shall declare any of his or their Parishioners to be Excommunicate, or shall admit any of them so Excommunicate into the Church, and there declare them to be absolved, except they first receive such Excommunications and Absolutions under the Seal of the Ecclesiastical Judge, from whom it cometh.

XIV. *Concerning Commutations, and the disposing of them.*

THat no Chancellour, Commissary or Official, shall have power to commute any penance in whole, or in part; but either together with the Bishop in person, or with his privy in writing, or if by himself, there he shall give up a full and just account of all such Commutations once every year at *Michaelmas* to the

the Bishop, who shall, with his Chancellour, see that all such moneys be disposed of to charitable and publick uses, according to Law. And if any Chancellour or other having Jurisdiction as aforesaid, shall not make such a just account to the Bishop, and be found guilty of it, he shall be suspended from all exercise of his Jurisdiction, for the space one whole year.

Always provided, that if the crime be publicly complained of, and do appear notorious, that then the Officer shall signifie to the place, from whence the complaint came, that the Delinquent hath satisfied the Church for his offence. And the Minister shall signifie it as he shall be directed; saving always to all Chancellours, and other Ecclesiastical Officers, their due and accustomable Fees, if he or they be not so suspended as aforesaid.

XV. Touching concurrent Jurisdiction.

THat in such places wherein there is concurrent Jurisdiction, no Executor be cited into any Court or Office, for the space of ten days after the death of the Testator. And that as well every Apparitor herein, as every Register or Clerk that giveth or carrieth out any Citation or Process to such intent, before that the said ten days be expired, shall for the first offence herein be suspended from the execution of his Office for the space of three months; and for the second offence in this kind, be and stand excommunicated, *ipso facto*, not to be restored but by the Metropolitan of the Province, or his lawful Surrogate; And that yet nevertheless, it be lawful for any Executor to prove such Wills when they think good, within the said ten days, before any Ecclesiastical Judge respectively, to whose Jurisdiction the same may or doth appertain.

XVI. *Concerning Licenses to Marry.*

WHereas diverses Licenses to Marry are granted by Ordinaries, in whose Jurisdiction neither of the parties desiring such License is resident, to the prejudice of the Archiepiscopal Prerogative, to whom only the power of granting such Licenses to parties of any Jurisdiction, *per totam provinciam*, by Law belongeth; and for other great inconveniences thereupon ensuing: It is therefore decreed, That no License of Marriage shall be granted by any Ordinary to any Parties, unless one of the said parties, have been commorant in the Jurisdiction of the said Ordinary, for the space of one whole month immediately before the said License be desired. And if any Ordinary shall offend herein, and be sufficiently evinced thereof, in any of the Lord Archbishops Courts, he shall be liable to such censure as the Lord Archbishop shall think fit to inflict. And we further decree, That one of the Conditions in the Bond of Security given by the parties taking such License, shall be, that the said parties, or one of them, have, or hath been a month commorant in the said Jurisdiction, immediately before the said License granted.

And the Synod decrees, That whatsoever is ordered in these six last Canons, concerning the Jurisdiction of Bishops, their Chancellours and Commissaries, shall (so far as by Law is appliable) be in force concerning all Deans, Deans and Chapters, Collegiate Churches, Archdeacons, and all in holy Orders, having exempt or peculiar Jurisdiction, and their several Officers respectively.

XVII. *Against*

XVII. Against vexatious Citations.

ANd that this Synod may prevent all grievances, which may fall upon the people by Citations into Ecclesiastical Courts upon pretence only of the breach of Law, without either presentment, or any other just ground: This present Synod decrees, That for all times to come no such Citation, grounded only as aforesaid, shall issue out of any Ecclesiastical Court, except the said Citation be sent forth under the hand and seal of the Chancellour, Commissary, Archdeacon, or other competent Judge of the said Court, within thirty days after the fault committed; and return thereof to be made the next, or second Court day after the Citation served at the farthest: and that the party so cited, unless he be convinced by two witnesses, shall upon the denial of the fact upon Oath be forthwith freely dismissed without any payment of Fees: provided that this Decree extend not to any grievous crime, as Schism, Incontinency, misbehaviour in the Church in time of Divine Service, obstinate Inconformity, or the like.

WE, of Our Princely inclination and Royal care for the maintenance of the present Estate and Government of the Church of England, by the Laws of this Our Realm now settled and established, having diligently, with great contentment and comfort read and considered of all these their said Canons, Orders, Ordinances and Constitutions agreed upon, as is before expressed: And finding the same such as We are persuaded will be very profitable, not only to Our Clergy, but to the whole Church of this Our Kingdom, and to all the true members of it, (if they be well observed;) Have therefore for Us, Our Heirs and lawful Successours, of Our especial grace, certain knowledge, and meer motion, given, and by these presents do give Our Royal Assent, according to the form of the said Statute or Act of Parliament aforesaid, to all and every of the said Canons, Ordinances and Constitutions, and to all and every thing in them contained, as they are before written. And furthermore, We do not only by Our said Prerogative Royal, and supreme Authority in Causes Ecclesiastical, ratifie, confirm and establish by these Our Letters Patents, the said Canons, Orders, Ordinances and Constitutions, and all and every thing in them contained as is aforesaid, but do likewise propound, publish, and straightly enjoin and command by Our said Authority, and by these Our Letters Patents, the same to be diligently observed, executed and equally kept by all Our loving Subjects of this Our Kingdom, both within the Provinces of Canterbury and York, in all points wherein they do or may concern every or any of them according to this Our will and pleasure hereby signified and expressed. And that likewise for the better observation
of

of them, every Minister, by what name or title soever he be called, shall in the Parish-Church or Chappel where he hath charge, read all the said Canons, Orders, Ordinances and Constitutions, at all such times, and in such manner as is prescribed in the said Canons, or any of them: The Book of the said Canons to be provided at the charge of the Parish, betwixt this and the Feast of St. Michael the Archangel next ensuing, straightly charging and commanding all Archbishops, Bishops, and all other that exercise any Ecclesiastical Jurisdiction within this Realm, every man in his place to see and procure (so much as in them lieth) all and every of the same Canons, Orders, Ordinances, and Constitutions to be in all points duly observed, not sparing to execute the penalties in them severally mentioned, upon any that shall wittingly or wilfully break or neglect to observe the same; as they tender the honour of God, the peace of the Church, the tranquillity of the Kingdom, and their duties and service to Us their King and Sovereign. In witness whereof, We have caused these Our Letters to be made Patents. Witness Our Self at Westminster, the thirtieth day of June, in the sixteenth year of Our Reign.

THE



THE TABLE.

- 1 *Concerning the Regal Power.*
- 2 *For the better keeping of the day of his Majesties most happy Inauguration.*
- 3 *For suppressing of the growth of Popery.*
- 4 *Against Socinianism.*
- 5 *Against Sectaries.*
- 6 *An Oath enjoined for the preventing of all Innovations in Doctrine and Government.*
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- 14 *Concerning Commutations, and the disposing of them.*
- 15 *Touching concurrent Jurisdictions.*
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- 17 *Against vexatious Citations.*

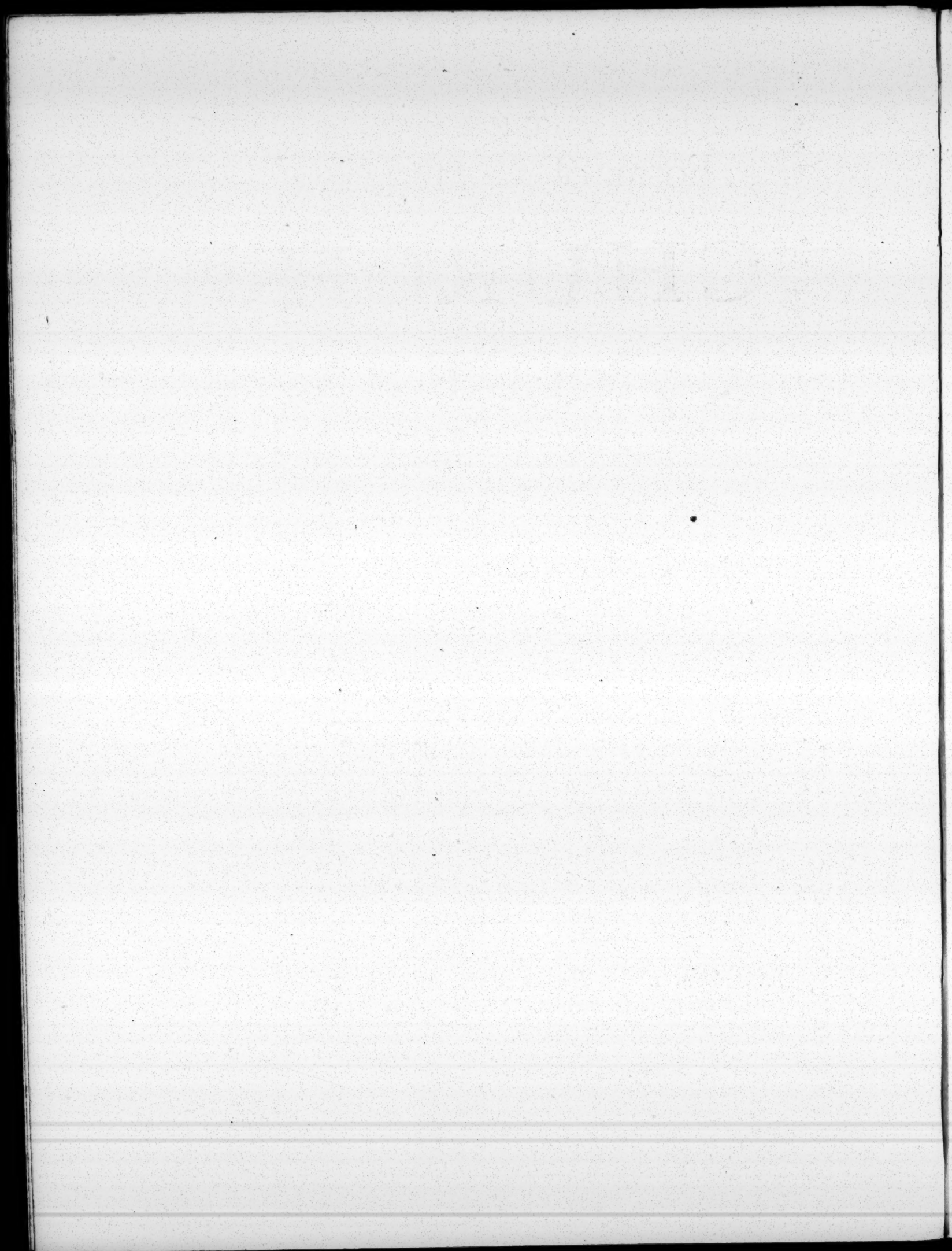
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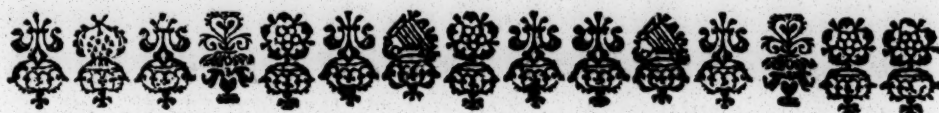
THE
Form of Consecration
OF A
CHURCH,
OR
CHAPPEL,
And of the Place of
Christian Burial.

EXEMPLIFIED
By the Right Reverend Father in God,
LANCELOT ANDREWS,
Late Lord Bishop of *Winchester*.

Bishop *Andrews* Notes upon the Liturgy.
*It is not to be forgotten though it be forgotten, that who
ever gave any Lands or Endowments to the Service of
God, gave it in a Formal Writing, as now adays betwixt
Man and Man, Sealed and Witnessed, and the Tender of
the Gift was Super Altare by the Donor on his Knees.*

L O N D O N:
Printed for *Blanch Pawlet* at the Bible in Chancery-
Lane near Fleetstreet. MDCLXXXIV.





Bishop Andrews

Form of Consecration of a Church or Chappel, &c.

Consecratio Capellæ JESU, & Cœmeterii,

P E R

Lancelotum Episcopum *Winton.*

Juxta Southamptoniensem villam Ecclesia Beatae Mariae collapsa cernitur, solis Cancellis ad sacros usus superstitibus: paucae aliquot aedes ibi in propinqua parte numerantur; cætera Parochianorum multitudo hinc inde sparsim inhabitant in villis, tum loci longinquo intervallo, tum estuario longe periculoso divisi ab Ecclesia. Ex ea accedendi difficultate non profanae modo plebeculae animos facile invasit misera negligentia atque dispretio divini cultus, sed & viri probi sedulique pietatis cultores remoram in trajectu saepe experti sunt, haud ipso quidem caput discrimine eluctabilem; consortem hujus infortunii cum se factum sentiret (dum ibi loci familiam poneret) Vir strenuus Richardus Smith Armiger, heroicos pla-

C c c 2

ne

ne animos gestans, atque inspiratus de celo, commune hoc religionis dispendium privatis quingentarum aliquot librarum expensis (aut plus eo) redemit, & Capellam egregiam, quam Deo divinisque officiis dicari supplex vovet, in altera parte fluminis magnifice extruit.

Spectato probatoque Capellæ hujus Jesu omni adparatu, adest tandem Reverendissimus in Christo Pater, Honorandissimus Lancelotus, Episcopus Wintoniensis, Septembris 17. Anno 1620. Hora octava matutina aut circiter; erat autem dies Dominicus: Episcopus Capellam statim ingressus induit se pontificalibus, quem secuti iidem (qui ipsi à sacris domesticis aderant,) Matthæus & Christopherus Wren, ss. Theol. Bacc. Sacerdotalibus induuntur; Egressus dein cum illis Episcopus, convenarum magna stipante caterva, Fundatorem affari orditur in hæc fere verba.

Captain Smith, you have been an often earnest Suitor to me, that I would come hither to you: now that we are come hither to you, what have you to say to us?

Tum ille præfata humillimè Reverentia schedulam porrigit, quam suo nomine recitari cupit per Willielm. Cole, qui Episcopo à Registris erat: eam ille (ad nutum Episcopi) clara voce sic perlegit.

“**I**N the Name of Richard Smith of Peer-tree in the
 “County of Southampton Esquire, Right Reverend
 “Father in God, I present unto you the state of the
 “Village of Weston, and the Hamlets, Itchin, Wolston,
 “Ridgeway, and the part of Bittern Mannor (being
 “all of the Parish of St. Maries, neer Southampton, in
 “the Diocess of Winton) as well in his own, as in
 “the

“ the name of the Inhabitants of the said Village,
 “ Hamlets, &c. wherein are many Houſholds, and
 “ much people of all ſorts, who not only dwell far
 “ from the Church, but are alſo divided from the ſame
 “ by the great River of *Itchin*, where the paſſage is
 “ very broad, and often dangerous ; and very many
 “ times on the days appointed for Common-prayer,
 “ and that Service of God, ſo tempeſtuous, as the
 “ River cannot be paſſed ; and ſo the people go not
 “ over at all, or if any do, yet they both go and re-
 “ turn back in great danger, and ſometimes not the
 “ ſame day. Beſides, in the faireſt weather, at their
 “ return from Church, they preſs ſo thick into the
 “ Boat for haſte home, that often it proves dangerous,
 “ and ever fearful, eſpecially to women with child,
 “ old, impotent, ſickly people, and to young children ;
 “ many times alſo they are forced to Baptize their
 “ children in private Houſes, the water not being
 “ paſſable ; and when they lie ſick, they are without
 “ comfort to their ſouls, and dye without any Ghos-
 “ tly advice or counſel ; their own Miniſter not being
 “ able to viſit them, by reaſon of the roughneſs of the
 “ water, and other Miniſters being ſome miles off re-
 “ mote from them.

“ And thus much formerly having been preſented to
 “ your Predeceſſor, he favourably gave leave to the
 “ ſaid *Richard Smith* to erect a Chappel on the Eaſt-
 “ ſide of the ſaid River, at the only proper Coſt and
 “ Charges of him the ſaid *Richard Smith*: which
 “ Chappel being now finiſhed with intent and pur-
 “ poſe that it may be dedicated to the worſhip of God ;
 “ and that his Holy and Bleſſed Name might there be
 “ honoured and called upon, by the ſaid *R. Smith* his
 “ Family, and the Inhabitants aforeſaid, who cannot
 “ without great danger paſs over unto their Pariſh
 “ Church,

“Church, I, in the name of the said *Richard Smith*,
“and in the names of them all, do promise hereafter
“to refuse and renounce to put this Chappel, or any
“part of it, to any profane or common use whatso-
“ever; and desire it may be dedicated and consecrated
“wholly and only to religious uses, for the Glory of
“God, and the Salvation of our Souls.

“In which respect he *humbly* beseecheth God to ac-
“cept of this his sincere intent and purpose, and he
“and they are together humble Suiters unto your
“Lordship, as Gods Minister, the Bishop and Ordinary
“of this Diocess, in Gods stead, to accept of this his
“Free-will offering; and to decree this *Chappel* to be
“severed from all common and prophane uses, and so
“to sever it: as also by the Word of God and
“Prayer, and other Spiritual and Religious Duties, to
“dedicate and consecrate it to the sacred Name of
“God, and to his Service and Worship only; promi-
“sing that we will ever hold it as an holy Place, even
“as Gods House, and use it accordingly; and that
“we will, from time to time, and ever hereafter, as need
“shall be, see it conveniently repaired, and decently
“furnisht, in such sort as a Chappel ought to be;
“And that we will procure us some sufficient Clerk,
“being in the Holy Order of Priesthood by your
“Lordship, as Ordinary of that place, and by your Suc-
“cessors to be allowed and licens’d, and unto him to
“yeild competent *Maintenance*, to the end that he may
“take upon him the *Cure* of the said Chappel; and
“duly say divine Service in the same, at times appoint-
“ed; and perform all other such offices and duties,
“as by the Canons of that Church, and the Laws of
“the Realm, every Curate is bound to perform.

Post hæc Episcopus.

CAptain *Smith*, is this the Desire of you and your Neighbours?

Quo affirmato, Ille:

In the Name of God let us begin.

Orditur igitur à Psalmo 24.

THe earth is the Lords, and all that is therein, &c.

Alterni vero respondent uterque Sacellanus, & sic deinceps ad finem Psalmi: dicta autem Δοξολογία, paulatim se promovet Episcopus ad portam Capellæ, atque recitat è Psalmo 122.

I Was glad when they said unto me, we will go into the House of the Lord. Our feet shall stand in thy Gates, O Jerusalem.

Substitit itaque præ foribus universa multitudo intrante Episcopo & Fundatore, cum Sacellanis, qui genua statim flectunt, ubi spectari commodè audiriq̃ue possint à plebe: atque Episcopus insit.

Let us dedicate and offer up unto God this Place, with the same prayer that King *David* did dedicate and offer up his, 1 *Chron.* 29. 10.

BLessed be thou O Lord our God, and the God of our Fathers for ever and ever, &c. *usque ad finem vers. 18 paucis mutatis. Deinde.* Most

Most glorious God, the Heaven is thy Throne, and the Earth is thy Footstool; what house then can be built for thee, or what place is there that thou canst rest in? Howbeit we are taught by thy Holy Word, that thy will is not to dwell in the dark Cloud, but that thy delight hath been ever with the Sons of Men; so that in any place whatsoever, where two or three are gathered together in thy Name, thou art in the midst of them; But especially in such places as are set apart and sanctified to thy Name, and to the memory of it, there thou hast said, thou wilt vouchsafe thy gracious Presence after a more special manner, and come to us and bless us.

Wherefore in all Ages of the world, thy Servants have separated certain places from all prophane and common uses, and hallowed unto thy Divine Worship and Service, either by inspiration of thy blessed Spirit, or by expresse Commandment from thine own mouth.

By inspiration of thy holy Spirit. So didst thou put into the heart of thy holy Patriarch *Jacob* to erect a Stone in *Bethel* to be an house to thee, which act of his thou didst call for, and highly allow of.

By expresse Commandment from thine own mouth. So did *Moses* make thee the Tabernacle of the Congregation in the Desert, which thou didst honour by covering it with a Cloud, and filling it with thy Glory.

And after, when it came into the heart of thy Servant *David* to think it was in no wise fitting that himself should dwell in an house of Cedar, and the Ark of God remain but in a Tabernacle, thou didst testifie with thine own mouth, that in that *David* was so minded to build a House to thy Name, it was well done of him, to be so minded, though he built it not.

The

The material Furniture for which house though his Father plentifully prepared, yet *Solomon* his Son built it and brought it to perfection. To which House thou wert pleased visibly to send fire from Heaven to consume the Sacrifice, and to fill it with the Glory of thy presence before all the people.

And after, when for the sins of thy people that Temple was destroyed, thou didst, by thy Prophets, *Aggai* and *Zachary* (by shewing how inconvenient it was that they should dwell in cieled houses, and let thy house lye waste) stir up the spirit of *Zorobabel*, to build thee the second Temple anew: which second House likewise, by the fulness of the Glory of thy presence, thou didst shew thy self to like and allow of.

Neither only wert thou well pleased with such as did build thee these Temples, but even with such of the people afterwards, as being moved with zeal added unto their Temple, their *Mother Church*, lesser places of prayer, by the names of Synagogues, in every Town throughout the Land; for the Tribes to ascend up to worship thee to learn thy holy will and to do it. Which very Act of the Centurion, to build thy people a Synagogue, thou didst well approve and commend in the Gospel.

And by the bodily presence of thy Son our Saviour at the feast of the Dedication, testified by *St. John*, didst really well allow of, and do honour to such devout Religious services, as we are now about to perform.

Which also by thy holy Word hast taught us, that thine Apostles themselves, and the Christians in their time, as they had houses to eat and drink in; so had they also where the whole Congregation of the Faithful came together in one place, which they expressly

D d d

called

called Gods Church, and would not have it despised, nor abused, nor eaten nor drunken in, but had in great Reverence, being the very place of their holy Assemblies.

By whose godly examples the Christians in all Ages successively have erected and consecrated fundry godly houses, for the Celebration of Divine Service and Worship (Monuments of their Piety and Devotion) as our eyes see this day.

We then as Fellow-Citizens with the Saints and of the Household of God, being built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone, walking in the steps of their most holy Faith, and ensuing the examples of these thy Patriarchs, Prophets, and Apostles, have together with them done the same work (I say) in building and dedicating this house, as an habitation for thee, and a place for us to assemble and meet together for the observation of thy Divine worship, invocation of thy Name, reading, preaching and hearing thy most holy Word, administering thy most holy Sacraments; and above all in thy most holy place, the very gate of Heaven upon earth, as *Jacob* named it, to do the work of Heaven; to set forth thy most worthy praise, to laud and magnifie thy most glorious Majesty for all thy goodness to all men; especially to us of the Household of Faith. Accept therefore we beseech thee, most gracious Father, of this our bounden duty and service; accept this for thine house; and because thine Holiness becomes thine house for ever, sanctifie this house with thy gracious presence, which is erected to the honour of thy most glorious Name.

Now therefore, arise O Lord, and come into this place of thy rest, thou and the ark of thy strength;
Let

Let thine eye be open towards this house day and night; Let thine ears be ready towards the Prayers of thy children, which they shall make unto thee in this place, and let thine heart delight to dwell here perpetually: And whensoever thy servants shall make to thee their petitions in this House, either to bestow thy good graces, and blessings upon them, or to remove thy punishments and judgments from them; hear them from Heaven thy dwelling place, the Throne of the glory of thy Kingdom, and when thou hearest have mercy; and grant O Lord, we beseech thee, that here and elsewhere thy Priests may be cloathed with Righteousness, and thy Saints rejoyce in thy Salvation.

And whereas both in the Old and New Testament thou hast consecrated the measuring out and building of a materiaal Church, to such an excellent Mystery, that in it is signified and presented the fruition of the joy of thy Heavenly Kingdom, we beseech thee, that in this material Temple made with hands, we may so serve and please thee in all holy Exercises of Godliness and Christian Religion, that in the end we may come to that thy Temple on high, even to the holy places made without hands, whose Builder and Maker is God; so as when we shall cease to pray to thee on Earth, we may, with all those that have in the like manner erected such places to thy Name, and with all thy Saints, eternally praise thee in the highest Heavens, for all thy goodness vouchsafed us for a time here on earth, and laid up for us there in thy Kingdom for ever and ever; and that for thy dear Sons sake, our Blessed Saviour Jesus Christ, to whom, &c.

Blessed Father, who hast promised in thy holy Law, that in every place where the remembrance of thy Name shall be put, thou wilt come unto us and bless us, according to that thy promise come unto us and bless us, who put now upon this place the memorial of thy Name, by dedicating it wholly and only to thy Service and Worship.

Blessed Saviour, who in the Gospel, with thy bodily presence, didst honour and adorn the Feast of the dedication of the Temple ; at this dedication of this Temple unto thee be present also, and accept, Good Lord, and prosper the work of our hands.

Blessed Spirit, without whom nothing is holy, no person or place is sanctified aright, send down upon this place thy sanctifying power and grace, hallow it, and make it to thee an holy habitation for ever.

Blessed and glorious Trinity, by whose Power, Wisdom and Love all things are purged, lightned, and made perfect ; enable us with thy Power, enlighten us with thy Truth, perfect us with thy Grace, that both here and elsewhere acknowledging the glory of thy eternal Trinity, and in the Power of thy Divine Majesty worshipping the Unity, we may obtain to the fruition of the glorious Godhead, Trinity in Unity, and Unity in Trinity to be adored for ever.

God the Father, God the Son, and God the Holy Ghost, accept, sanctifie, and bless this place to the end whereunto, according to his own Ordinance, we have ordained it, to be a Sanctuary to the most High, and a Church for the living God : The Lord with his favour ever mercifully behold it, and so send upon it his spiritual Benediction and Grace, that it may be the House of God to him, and the Gate of Heaven to us. *Amen.*

Rec.

*Hæc precatuſ Episcopuſ Baptiſteriuſ adit,
atque impoſitâ manu ait.*

Regard, O Lord, the Supplications of thy Servants, and grant that thoſe Children that ſhall be baptized in this Laver of the New birth, may be ſanctified and waſhed with the Holy Ghoſt; delivered from thy wrath, received into the Ark of Chriſts Church, receive herein the fulneſs of Grace, and ever remain in the number of thy faithful and elect Children.

Suggeſtum dein.

Grant that thy Holy Word, which from this place ſhall be preached, may be the ſavour of life unto life, and, as good ſeed, take root and fructifie in the hearts of all that ſhall hear it.

Ἀναλογεῖον quoque.

Grant that by thy Holy Word, which from this place ſhall be read, the hearers may both perceive and know what things they ought to do, and alſo may have Grace and Power to fulfil the ſame.

Sacram etiam Menſam.

Grant that all they that ſhall at any time partake at this Table the higheſt bleſſing of all, thy Holy Communion, may be fulfilled with thy Grace and Heavenly Benediction, and may, to their great and endleſs Comfort, obtain Remiſſion of their ſins, and all other Benefits of thy Paſſion.

Locum.

Locum Nuptiarum.

Grant that such persons as shall be here joyned together in the holy estate of Matrimony, by the Covenant of God, may live together in holy Love unto their lives end.

Universum denique pavimentum.

Grant to such bodies as shall be here interred, that they with us, and we with them, may have our perfect consummation and bliss both in body and soul in thine everlasting Kingdom.

*Tum flexis genibus ante sacram Mensam
pergit parro.*

Grant that this place which is here dedicated to thee by our Office and Ministry, may also be hallowed by the sanctifying power of thy holy Spirit, and so for ever continue through thy Mercy, O blessed Lord God, who dost live and govern all things, world without end.

Grant as this Chappel is separated from all other common and profane uses, and dedicated to those that be sacred only, so may all those be that enter into it.

Grant that all wandering thoughts, all carnal and worldly imaginations, may be far from them, and all godly and spiritual cogitations may come in their place, and may be daily renew'd and grow in them.

Grant that those thy Servants that shall come into this thy holy Temple, may themselves be made the Temples of the Holy Ghost, eschewing all things contrary

trary to their profession, and following all such things as are agreeable to the same.

When they pray, that their prayers may ascend up into Heaven into thy presence, as the Incense; and the lifting up of their hands be as the morning sacrifice; purifie their hearts, and grant them their hearts desire, sanctifie their spirits, and fulfil all their minds, that what they faithfully ask, they may effectually obtain the same.

When they offer, that their Oblation and Alms may come up as a Memorial before thee, and they find and feel that with such Sacrifices thou art well-pleased.

When they sing, that their souls may be satisfied as with marrow and fatness, when their mouth praiseth thee with joyful lips.

When they hear, that they hear not as the word of man, but, as indeed it is, the Word of God, and not be idle Hearers, but Doers of the same.

Populus interea tacitè ingressus in imis substitit, dum hæc in Cancellis agerentur; quibus finitis, sedes quisque suas jussi capeffunt, atque ad solennem Liturgiam Sacellani se parant.

Alter Sacellanorum coram sacra mensa venerans sic incipit.

IF we say, we have no sin, we deceive our selves, and the truth, &c.

Confessionem, Absolutionem, Dominic. &c. &c. &c. recitant, &c. Psalmos canunt pro tempore accommodos, Psal. 84. 122, & 132. alternis respondente populo quibus facultas erat & libri. Lectio prima definitur ex 28 Gen. à ver. prima.

primo ad finem. Hymn. Te Deum, &c. Lectio secunda ex secundo capite S. Joh. à versu 13. ad finem. Hymn. Psal. 100.

I Believe in God, &c.

Et post usitatas Collectas hanc specialem addidit Episcopus.

O Lord God, mighty and glorious, and of incomprehensible Majesty, thou fillest Heaven and Earth with the Glory of thy presence, and canst not be contained within any the largest compass, much less within the narrow walls of this Room; yet forasmuch as thou hast been pleased to command in thy holy Law, that we should put the Remembrance of thy Name upon places, and in every such place thou wilt come to us and bless us; we are here now assembled to put thy Name upon this place, and the Memorial of it, to make it thy house, to devote and dedicate it for ever unto thee, utterly separating it from all worldly uses, and wholly and only consecrate it to the invocation of thy glorious Name, wherein supplications and intercessions may be made for all men; thy sacred Word may be read, preached, and heard, the Holy Sacraments (the Laver of Regeneration, and the Commemoration of the precious death of thy dear Son) may be administered; thy Praise celebrated and sounded forth, thy people blessed, by putting thy Name upon them; we (poor and miserable Creatures as we are) be altogether unfit, and utterly unworthy to appoint any earthly thing to so great a God; And I, the least of all thy Servants, no ways meet to appear before thee in so honourable

able a service; yet being thou hast oft heretofore been pleased to accept such poor offerings from sinful men, most humbly we beseech thee, forgiving our manifold sins, and making us worthy by counting us so, to vouchsafe to be present here among us in this religious action, and what we sincerely offer, graciously to accept at our hands, to receive the prayers of us and all others, who either now or hereafter entring into this place, by us hallowed, shall call upon thee: And give us all grace when we shall come into the House of God, we may look to our feet, knowing that the place we stand on is holy ground, bringing hither clean thoughts, and undefiled bodies, that we may wash both our hearts and hands in innocency, and so compass thine Altar.

Jam alter Sacellanus denuo exiens, & venerans ante sacram Mensam, incipit Litaniam; in fine cujus recitavit hoc ipse Episcopus.

O Lord God, who dwellest not in Temples made with hands, (as saith the Prophet) yet hast ever vouchsafed to accept the devout endeavours of thy poor servants, allotting special places for thy Divine Worship, promising, even there, to hear and grant their requests; I humbly beseech thee to accept of this days duty and service of dedicating this Chappel to thy great and glorious Name. Fulfil, O Lord, I pray thee thy gracious promises, that whatsoever prayer in this sacred place shall be made according to thy will, may be accepted by thy gracious favour, and returned with their desired success, to thy glory, and our comfort. *Amen.*

Post benedictionem populi cantatur, Psalm 132. con-
scenditque suggestum M. Robinson, Theol. Bac. Fundato-

ris summo rogatu ; Episcopus hoc ei tandem concessit ; (geminas sorores ille atque Fundator in uxores duxerant, sed utraque defuncta, jam tertiis gaudebat thalamis Concionator.)

Thema ejus desumptum è 28 Cap. Gen. vers. 16, 17. inter cetera doctè egit de omni præsentia Divina, ubi vis Locorum, tum speciatim (pro beneplacito suo) in Ecclesia, deque reverentia & veneratione ibi debita.

Pergitur in Liturgia, qua Mulier quædam paupercula purificanda ad limen Cancellorum accedens, genua flectit, gratiasque post partum (solemnis Ecclesiæ ritu) agit : Baptizandus autem vel Matrimonio jungendus, nullus aderat.

Itur dein ad Cène Dominicæ administrationem, Sacellanorum altero ad Australem, altero ad Septentrionalem partem sacræ mensæ genu flectente & dicente ;

Our Father, &c.

Ante Epistolæ lectionem banc specialem Collectam (unicam Collectam solita pro Rege) recitat sacellanorum alter.

Most blessed Saviour, who by thy bodily presence at the Feast of Dedication, didst honour and approve such devout and religious services, as we have now in hand, be thou present also at this time with us, and consecrate us into an Holy Temple unto thy self, that thou dwelling in our Hearts by Faith, we may be cleansed from all carnal affections, and devoutly given to serve thee in all good works. *Amen.*

Epistolam secundus Sacellanus ante Sacram Mensam stans, legit ex 1 Cor. cap. 3. à vers. 16. ad finem : SS. Evangelium prior Sacellanus ibidem stans recitat ex 10. cap. 8.

cap. 8. *Johannis à vers. 22. ad finem: Dein Symbolum Nicenum, omnibus etiam stantibus.*

Post illa Episcopus sede sua egressus, coram sacra mensa sese prostravit atque ait.

Let us pray the prayer of King Solomon, which he prayed in the day of the Dedication of his Temple; the first Temple that ever was, 2 Chron. 6. *ab initio vers. 18. ad versum 40. quo finito ait.*

THus prayed King Solomon, and the Lord appeared unto him, and answered and said unto him, I have heard thy prayer, and have chosen this place for my self, to be an House of Sacrifice, 2 Chron. 7. 12.

Thus did God answer; We have prayed with Solomon, answer us, O Lord, and our Prayer, as thou didst him and his. Behold the Face of thine Anointed, even Christ our Saviour, and for his sake grant our requests.

Dein in Cathedram ibidem se collocat, (assidentibus Thoma Ridley Cancellario Episcopi à dextris, à sinistris vero Doctore Barlo Archidiacono Winton.) Actumque Consecrationis (pileo tectus) promulgat in hanc formam.

IN Nomine Domini, Amen. *Cum strenuus Vir Richardus Smith de Peer-tree in Comitatu Southampt. Armiger, pia & Religiosa Devotione ductus, Capellam hanc in quodam solo vasto vocato Ridgway-heath, juxta aedes suas communiter nuncupatas Peer-tree, infra Parochiam Ecclesie paroch. Beatæ Mariæ juxta villam Southampt. Dioceſeas & jurisdictionis nostræ, continentem intra muros ejusdem, in longitudine ab Oriente ad Occidentem 50 pedes & dimid. aut circiter; in lati-*

tudine vero, ab Aquilone ad Austrum, 20 pedes & dimid. aut circiter, propriis suis sumptibus edificaverit, crexerit, & construxerit; eandemque Capellam Cancellis ligneis distinxerit; sacra Mensa decenter instructa, Baptisterio, Pulpito, sedibus convenientibus, tam infra super solum quam supra in medium Galeriarum, Campana etiam aliisque necessariis ad divinum cultum sufficienter & decenter ornaverit; nobisque supplicaverit, tam suo nomine quam aliorum inhabitantium in villa de Weston, ac Hamlettis de Itchin, Ridgway, ac quorundam etiam inhabitantium in Manerio nostro de Bitterne, de Parochia predicta, quatenus nos auctoritate nostra ordinaria & Episcopali pro nobis & successoribus nostris dictam Cappellam ab usibus pristinis communibus & profanis quibuscunque separare, & in usus sacros & divinos consecrare, & dedicare dignaremur.

Nos Lancelotus permissione divina, Winton Episcopus, pio & religioso tam ipsius quam aliorum in villa & Hamlettis predictis habitantium desiderio, in hac parte favorabiliter annuentes, ad Consecrationem Cappelle hujus de novo propriis sumptibus dicti strenui viri Richardi Smith, sic ut præfertur erectæ & ornatæ, auctoritate nostra ordinaria & Episcopali procedentes, eandem Capellam ab omni communi & profano usu in perpetuum separamus, & soli divino cultui ac divinorum celebrationi in perpetuum addicimus, dicamus, dedicamus: Ac insuper eadem auctoritate nostra ordinaria & Episcopali, pro nobis & successoribus nostris licentiam pariter & facultatem in Domino concedimus, ad rem divinam ibidem faciendam, nempe Preces publicas, & sacram Ecclesie Liturgiam recitandam, ad Verbum Dei sincere proponendum & predicandum, sacramenta sacre Eucharistie & Baptisma ceteraque in eadem ministranda, Matrimonia solemnizanda, Mulieres post puerperium ad gratiarum actionem publicam recipiendas & adjuvandas, Mortuos sepeliendos, quæcunque peragenda,

peragenda, quæ in aliis Capellis licite fieri possunt & solent. Ac tam Presbytero in Capella prædicta deservituro preces divinas dicendi, cæteraque præmissa faciendi, quam Domino Rich. Smith, & Familiæ ejus, reliquisque in dictis locis habitantibus, preces divinas audiendi, cæteraque præmissa percipiendi, plenam in Domino potestatem concedimus. Eandemque Capellam ad levamen (Anglice, a Chappel of Ease) sub dicta Ecclesia parochiali B. Mariæ juxta villam Southampt. tanquam Matrice Ecclesia sua, quantum in nobis est, & de jure divino Canonibus Ecclesiæ & Statutis hujus Regni Angliæ possumus, in honorem Dei & sacros inhabitantium usus, nunc & in futurum consecramus, per nomen Capellæ JESU in Parochia Sanctæ Mariæ juxta villam Southampt. & sic consecratam fuisse, & esse, & in futuris perpetuis temporibus remanere debere, palam & publice pronunciamus, decernimus, & declaramus; & per nomen Capellæ JESU nominamus, & appellamus; & sic perpetuis futuris temporibus nominandam & appellandam fore decernimus: Privilegiis insuper omnibus & singulis in capite usitatis, & Capellis ab antiquo fundatis competentibus, Capellam hanc JESU prædictam, ad omnem juris effectum munitam & stabilitam esse volumus; & quantum in nobis est, & de jure divino possumus, sic munimus & stabilimus per præsentem; Absque præjudicio tamen ullo, & salvo semper jure & interesse Ecclesiæ parochialis sanctæ Mariæ juxta villam Southampt. tanquam Matricis Ecclesiæ; & Rectoris Guardianarum, aliorumque Ministrorum ejusdem pro tempore existentium (in cujus Parochia dicta Capella JESU notorie sita & situata est) in omnibus & singulis decimis, oblationibus, obventionibus, vadiis, feudis, proficuis, privilegiis, juribus & emolumentis quibuscunque ordinariis & extraordinariis eisdem respectively debitæ vel consuetis, ac infra præcinctum seu limites Capellæ JESU prædictæ orientibus

orientibus & provenientibus, & ad dictam Ecclesiam Matricem Sanctæ Mariæ, Rectori, Guardianis vel aliis Ministris ejusdem de jure vel consuetudine quoquo modo spectantibus, vel pertinentibus; in tam amplis modo & forma, prout eisdem debebantur, aut solvi solebant, ante hanc nostram consecrationem hujus Capellæ prædictæ.

Proviso, quod prædictus strenuus vir Rich. Smith, ac ejus Hæredes & Assignati, aliique in dicta Villa & Hamlettis, &c. habitantes, non solum dictam Capellam quoties opus fuerit, impensis suis propriis rescire & reparare, sed etiam ad reparationis prædictæ Matricis Ecclesiæ Sanctæ Mariæ juxta villam Southampton, & Cæmeterii ejusdem Ecclesiæ, ac ad omnia alia onera, ad quæ ceteri Parochiani dictæ Matricis Ecclesiæ teneantur.

Proviso etiam, quod tam dictus strenuus vir Rich. Smith, hæredes & assignati ejus, quam reliqui omnes in dictis Villis & Hamlettis, &c. habitantes, in signum subjectionis Capellæ hujus sub Ecclesia Matrice Beatæ Mariæ juxta Southampt. ac senioritatis ejusdem Ecclesiæ supra dictam Capellam, singulis annis de tempore ad tempus ad Festum Paschatis, vel ad Festum Pentecostes, ad dictam Ecclesiam Matricem venire, & in dicta Matrice Ecclesia tantum, non in dicta Capella, (si tuto ad Ecclesiam Parochialem venire possint) Precès audire, & Sacramentum Eucharistiæ ibidem percipere; vel si tempestate aut alio impedimento detineantur, quo minus tunc venire possint, tum die Dominico, quo tuto venire possunt, subsequente, venire & Eucharistiam accipere omnino teneantur, absque speciali Licentia nostra, seu Vicarii nostri generalis in hac parte obtenta.

Proviso etiam, quod in dicta Capella Sacramentum Baptismatis non ministretur, nec Matrimonia solemnizentur, neque Verbum Dei prædicetur, neque Sacramenta vel Sacramentalia aliquibus profanis conferantur præterquam solis inhabitantibus seu degentibus in Villa, Hamlettis, &c.

&c. prædict. nec etiam reliquis dictæ Matricis Ecclesiæ Parochianis in Occidentali parte ripæ inhabitantibus, instio vel invito Rectore Ecclesiæ Matricis Sanctæ Mariæ juxta villam Southampt. prædict. seu absque assensu, consensu & licentia ejusdem prius habita & obtenta.

Et ulterius dicto strenuo Richardo Smith, Hæredibus & Assignatis suis, liberam & plenam potestatem in Domino concedimus per præsentem, idoneum Presbyterum de tempore in tempus nominandi ad deservendum, & divina officia in dicta Capella exequenda, à Nobis & Successoribus nostris de tempore in tempus approbandum, & licentiandum: Ac quod dictus strenuus vir Rich. Smith, Hæredes & Assignati sui, & reliqui in dictis Villa & Hamlettis, &c. inhabitantes de tempore in tempus in futurum propriis suis sumptibus dictum Presbyterum sive Curatum in eadem Capella deservientem, & auctoritate nostra, vel Successorum nostrorum ut præfertur approbatum & licentiatum, alent & sustinebunt, ac annuale stipendium viginti marcarum ad minimum eidem Presbytero vel Curato præstabunt, & solvent ad quatuor Festa; Nativitatis Christi; Annunciationis; Nativitatis sancti Johannis Baptiste; & sancti Michaelis, per aequales portiones, sine ulla tamen diminutione, vel defalcatione juris Ecclesiastici, decimarum, oblationum, vel obventionum quarumcunque ad dictam Ecclesiam Parochialem sanctæ Mariæ, seu ad Rectorem ejus pro tempore existentem, quo modo de jure vel consuetudine spectantium seu pertinentium.

Et ulterius quod pro sepulturis in Capella prædicta, & in Choro seu navì ejusdem, omnibusque aliis in dicta Capella vel extra gerendis, vadia, quoad defunctos tam in domo dicti strenni viri Rich. Smith, Hæredum & Assignatorum suorum, quam in dicta Villa, Hamlettis, &c. Rectori dictæ Ecclesiæ Matricis pro tempore existenti, & Successoribus

successoribus suis, & guardianis respective, & clerico, cæterisque Ministris dictæ Ecclesiæ Parochialis debitæ solvantur, in tam amplis modo & forma, prout pro sepulturis in Choro seu intra Cancellos, seu etiam in navi dictæ Ecclesiæ Matricis, solvi consuetum fuit, & prout solvi solet & deberet si personæ prædictæ intra Cancellos seu navim dictæ Matricis Ecclesiæ sepultæ fuissent.

Quod si autem aliquando defuerit in dicta Capella Presbyter, Curatus legitime per nos aut successores nostros licentiatus & approbatus, tunc prædictus strenuus vir Rich. Smith, Hæredes & Assignati sui ac reliqui in dicta villa, & Hamlettis, &c. inhabitantes, ad Matricem Ecclesiam convenire, aut ibidem precibus interesse teneantur, prout ante solebant donec dicta Capella de legitimo Curato, ad ibidem divina celebranda idonee provideatur & idem admittatur. Quod si autem aliquo tempore in posterum, quod Deus avertat, per continuos sex menses per culpam aut negligentiam Parochianorum defuerit idoneus Curatus in dicta Capella, qui ibidem divina celebret, aut si Curatus sit qui per sex menses continuos non celebret, tunc nobis & successoribus nostris potestatem reservamus pro ea vice tantum, idoneum Curatum ad dictam Capellam nominandi, ad supplendam negligentiam dictorum Rich. Smith, Hæredum & Assignatorum suorum. Quod si autem dicta Capella decenter non fuerit reparata vel instructa Libris aliisque ad cultum divinum necessariis per tempus prædictum (nisi ex legitima in ea parte causa per Episcopum approbata hoc contigerit) tunc in perpetuum post dictos sex Menses continuos sic elapsos, teneantur omnes infra prædictum, seu limites dictæ Capellæ inhabitantes ad Matricem Ecclesiam convenire, pro divinis audiendis, prout ante hanc nostram consecrationem tenebantur; aliqua in hac concessione seu consecratione nostra in contrarium non obstante, ac perinde ac si hæc concessio seu consecratio facta nunquam fuisset.

Postremo

Postremò reservamus nobis & successoribus nostris, Episcopis Winton. potestatem visitandi dictam Capellam, prout alias Capellas infra nostram Diocesin situatas, communiter nuncupatas peculiares ut nobis eisque constet, an decenter in reparationibus aliisque conservetur, & an omnia ibidem decenter & secundum ordinem fiant. Quæ omnia & singula sic reservamus; quoad cætera vero præmissa quatenus in nobis est, & de jure possumus, pro nobis & successoribus nostris decernimus & stabilimus per præsentem.

Actu demum recitato veneratur denuo, atque inquit.

Blessed be thy name, O Lord God, for that it pleased thee to have thy Habitation among the Sons of Men, and to dwell in the midst of the Assembly of thy Saints upon Earth; Bless we beseech thee this days action unto thy people; prosper thou the work of our hands unto us, yea prosper thou our handy work.

Finitis precationibus istis Dominus Episcopus sedem separatim capeffit (ubi prius) populusque universus non communicaturus dimittitur, & Porta clauditur; Prior Sacellanus pergit legendo sententias illas hortatorias ad Eleemosynas; interea dum alter Sacellanus singulos Communicaturos adit, atque in patinam argenteam oblationes colligit: Collecta est summa 4 l. 12 s. 2 d. quam Dominus Episcopus convertendam in Calicem huic Capellæ donandum decernit.

Cæteris rebus ordine gestis, demum Episcopus sacram Mensam redit (Sacellanis utrisque ad aliquantulum recedentibus) lotisque manibus, pane fracto, vino in Calicem effuso, & aqua admista, stans ait.

Almighty God our Heavenly Father, &c.

Eucharistiam ipse primo loco accipit, sub utraq. e specie : proximo loco tradit Fundatori (quem jam coram sacra Mensa in genua supplicem collocarant) dein utrique Sacellano. Ad ceteros vero pergentem Episcopum atque panem iis tradentem, prior Sacellanus subsequitur & Calicem ordine porrigit. Cum vinum, quod prius effuderat, non sufficeret, Episcopus de novo in Calicem ex poculo, quod in sacra Mensa stabat effundit, admistaque aqua, recitat clare verba illa consecratoria.

Finita tandem exhibitione Dominus Episcopus ad sacrae Mensae Septentrionem in genibus, recitante quoque populo, ait.

Our Father, &c.

O Lord our Heavenly Father, &c.

Glory be to God on high, &c.

Concludit denique cum hac precatone.

Blessed be thy name O Lord, that it hath pleased thee to put into the heart of this thy servant to erect an house to thy worship and service, by whose Pain, Care and Cost, this work was begun and finished. Bless (O Lord) his substance, and accept the work of his hands: Remember him, O our God, concerning this, wipe not out this kindness of his that he hath shewed for the house of his God, and the offices thereof,

thereof, and make them truly thankful to thee, that shall enjoy the benefit thereof, and the ease of it ; and what is by him well intended, make them rightly to use it, which will be the best fruit, and to God most acceptable.

*Post hac vota populum stans dimittit cum
Benedictione hac.*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

E f f 2

Consecratio



Consecratio Coemeterii.

STatim à prandio (quod in ædibus suis vicinis Fundator Capellæ satis laute appararat Domino Episcopo, atque convenarum magnæ frequentiæ) ad rem divinam reversis, alter Sacellanorum præit.

OUr Father, &c.

Post Responsas, Psalmus 90. recitatur alternis.

Post Psalmum Episcopus cum universa multitudine egreditur Capella, atque ad Orientalem Cæmeterii partem stans, denno sciscitatur.

Captain Smith, for what have you called us hither again?

Ille schedulam, ut prius humillime porrigit, quam præfatus à Registris recitat in hæc verba.

“ **I**N the name of Richard Smith of Peer-tree in the
 “ County of Southampton Esquire, R. Reverend
 “ Father in God, I present unto you the state of the
 “ Village of Weston, &c. *ut prius, usque ad, the River*
 “ *cannot be passed*, whereby it often cometh to pass that
 “ they have been constrained to bury their dead in the
 “ open fields, the water not being passable; or if they
 “ durst venture over, yet the dead body was followed
 “ with so little Company, as was no way seemly:

“ And

“And thus much formerly having been presented
“to your Predecessor, the R. R. F. in God, *James* late
“Bishop of *Winton.* and Petition to him made to give
“and to grant leave unto the said *Richard Smith* to en-
“close a piece of ground for a Burial-place on the east
“side of the said River, he favourably gave licence and
“granted power unto the said *Richard Smith* so to do,
“as may appear by an instrument under his Episcopal
“Seal, bearing date the 23 of *Febuary* in the year
“of our Lord God, according to the Computation of
“the Church of *England*, 1617.

“Which place of Burial being now enclosed with
“a decent Rail of Timber, at the only proper cost
“and charges of him the said *Richard Smith*, with in-
“tent and purpose that it might be dedicated and
“consecrated only and wholly for Christian burial, for
“him the said *Richard Smith*, and his Family, and the
“said inhabitants, and none other.

“In which respect I beseech God to accept of this
“sincere intent and purpose, and both he and they
“are together humble-Suiters to your Lordship, as
“Gods Minister, the Bishop and Ordinary of this
“Diocess, in Gods stead to accept this his free-will
“offering, and to decree this ground severed from all
“former common and profane uses, and to sever it, as
“by the Word of God and prayer, and other special
“Religious duties to dedicate and consecrate it to be
“a Cœmeterie or place of christian burial, as aforesaid;
“wherein their bodies may be laid up until the day of
“general Resurrection; promising that they will ever
“so hold it for holy ground, and use it accordingly;
“applying it to no other use, but that only; and that
“they will from time to time, and ever hereafter, as
“need shall be, see it conveniently repaired and fenced
“in such sort as a Cœmeterie or Burying-place ought
“to be.

Hec

Hoc ipsum vero (ab Episcopo paucis interrogatis) viva voce confirmant Fundator, & qui è vicinia.

Lectio prima desumitur è 23. Gen. Secunda Lectio destinabatur è prima Epist. ad Cor. cap. 15. à vers. 15. ad finem, propter angustias temporis omissa.

Tum Dominus Episcopus in genua ibi submissus precatur.

O Lord God, thou hast been pleased to teach us in thy holy Word, as to put a difference between the soul of a Beast, and the spirit of a Man; for the soul of a Beast goes down to the earth from whence it came, and the spirit of a Man returneth unto God that gave it; so to make diverse accompts of the Bodies of Mankind and the Bodies of other living creatures; in so much as the Body of *Adam* was resolved on, and afterwards the workmanship of thine own hands, and endued with a soul from thine own breath: But much more since the second *Adam*, thy blessed Son, by taking upon him our nature, exalted this flesh of ours to be flesh of his flesh, whose flesh thou sufferedst not to see Corruption; so that the Body returns to the earth, and the soul to him that gave it. It shall from thence return again, it is but a rest, and a rest in hope (as saith the Psalmist) for it is a righteous thing with God, that the Body which was partaker with the soul both in doing and suffering, should be raised again from the Earth to be partaker also with the soul, of the reward, or punishment which God in Mercy or Justice shall reward, not to one of them alone, but joyntly to them both.

There being then so great difference it is not thy will,

will, O Lord, that our Bodies should be cast out as the Bodies of Beasts to become dung for the earth, or our Bones lie scattered abroad to the sight of the Sun; But when thy servants are gathered to their Fathers, their Bodies should be decently and seemly laid up in the bosom of the Earth from whence they were taken.

Neither is it thy pleasure, O Lord, that they should be buried as an Ass in the open fields, but in a place chosen and set apart for that purpose.

For even so from the Beginning we find the holy Patriarch *Abraham* (the Father of the faithful) would not bury his dead in the common fields; nay nor amongst the Bodies of Hethites who were heathen men, but purchased a burial-place for himself in the plain of *Mamre*, which being as it were the Church-Yard of the Patriarchs, therein they laid the dead Bodies of *Sara* his Wife, of himself, his Son *Isaac* and *Rebecca* his Wife; after them *Jacob* and *Leah* were buried there.

After this manner did the Patriarchs, in old time, who trusted in God, sever themselves places for burial: whose children we are so long as we do their works, and walk in the steps of their most holy Faith.

Ensuing then the steps of the Faith of our Father *Abraham*, we, for the same purpose, have made choice of the very same place wherein we now are, that it may be as the Cave of *Mamre*, even Gods store-house for the bodies of such our Brethren and Sisters to be laid up in, as he shall ordain there to be interred; there to rest in the sleep of peace till the last Trump shall awake them, for they shall awake and rise up that sleep in the dust; for the dew shall be as the dew of herbs, and the earth shall yield forth her dead.

We beseech thee good Lord to accept this work of ours in shewing mercy to the dead; and mercifully
grant,

grant that they whose Bodies shall be here bestowed, and we all, may never forget the day of putting off the Tabernacle of this Flesh, but that living we may think upon death, and dying we may apprehend life; and rising from the death of sin to the life of Righteousness, which is the first rising of Grace, we may have our parts in the second, which is the rising to Glory, by thy Mercy, O most gracious Lord God, who dost live and govern all things, world without end.

Priorem dein formulam per omnia secutus, in Cathedram ibi se collocat, atque Actum consecrationis promulgat.

IN Dei Nomine, Amen. Nos Lancelotus permissione divina Winton. Episcopus hunc locum jacentem in vasto solo vulgo nuncupatum Ridgway-heath, infra Parochiam Ecclesie parochialis sancte Mariæ, &c. & jam propriis sumptibus strenui viri Ric. Smith de Peer-tree Armigeri in circuitu Capellæ noviter ab eo quoque propriis sumptibus suis constitutæ, palis inclusum, & arboribus constitum; continentem in longitudine 148 pedes aut circiter; in latitudine 124 pedes, aut circiter; in toto vero circuitu 435 pedes aut circiter; a pristinis, aliisque quibuscunque communibus usibus & profanis in usus sacros separandum fore decernimus, & sic separamus; ac eundem inhabitantibus vel degentibus in familia Ric. Smith, in villa de Weston, Hamlettis de Itchin, Wolston, Ridgway, & in parte Manerii de Bitterne, quæ est de Parochia sancte Mariæ juxta Southampt. in Cæmeterium sive locum Sepulturæ pro corporibus inibi decedentium Christiano ritu humandis, quantum in nobis est, ac de jure & canonibus Ecclesiasticis, ac de statutis hujus Regni Angliæ possumus autoritate nostra ordinaria & Episcopali assignamus: ac per nomen Cæmeterii Capellæ JESU designatum dedicamus, & in usum prædictum consecramus; ac sic assignatum,

tum, dedicatum, & consecratum fuisse & esse & in futurum, perpetuis temporibus remanere debere palam ac publice declaramus; Ac Cæmeterium Capellæ JESU deinceps in perpetuum nuncupandum decernimus: Privilegiis insuper omnibus & singulis Cæmeteriis & locis sepulturæ ab antiquo consecratis competent. Cæmeterium prædictum sive locum sepulturæ ad omnem juris effectum munitum esse volumus, & quantum in nobis est & de jure possumus, sic munimus & stabilimus per præsentem.

Proviso tamen, quod prædict. Richardus, Heredes & Assignati sui, ac reliqui in dicta villa, Hamlettis, &c. inhabitantes, propriis suis sumptibus dictum Cæmeterium de tempore in tempus, in decenti statu conservabunt, & clausuras ejus quoties opus fuerit sufficienter & convenienter reparabunt. Salvis etiam & omnino reservatis Rectori Ecclesiæ Parochialis sanctæ Mariæ prædictæ, ac Guardianis aliisque Ministris dictæ Ecclesiæ pro tempore existentibus in perpetuum, omnibus & singulis oblationibus, mortuariis, Feudis & vadiis, pro omnibus & singulis sepulturis Mortuorum in hoc Cæmeterio, aut ratione eorundem de jure, sive consuetudine debitis, & in tam amplis modo & forma, ac si personæ prædictæ sepultæ fuissent in Cæmeterio Matricis Ecclesiæ prædictæ. Quas quidem oblationes & mortuaria, feuda & vadia omnia & singula sic de jure ac consuetudine debita Rectori, Guardianis & Ministris dictæ Matricis Ecclesiæ pro tempore existentibus in perpetuum solvendi, quantum in nobis est, & jura patiuntur, reservamus per præsentem: salva item nobis & successoribus nostris, tanquam loci Ordinariis, potestate visitandi dictum Cæmeterium de tempore in tempus, & inquirendi an sufficienter reparatum fuerit in clausuris; & an omnia ibi decenter & secundum ordinem fiant; & si minus fiant, per censuras Ecclesiasticas corrigendi.

His finitis precatur denuo.

Lord God of *Abraham, Isaac and Jacob*, who because thou art the God, not of the dead, but of the Living, shewest hereby that they are living and not dead, and that with thee do live the Spirits of all them that die in the Lord, and in whom the Souls of them that are Elect after they be delivered from the burden of this Flesh, be in Joy and Felicity; Thou hast said thou wilt turn Men into small dust, and after that wilt say, Return again you Children of Men: Thou art the God of Truth, and hast said it; Thou art the God of Power and Might, and wilt do it, by that Power whereby thou art able to subdue all things unto thy self, and bring to pass whatsoever pleaseth thee in Heaven and Earth, with whom nothing is impossible.

Lord Jesu Christ, who art the Resurrection and the Life, in whom if we believe, though we be dead yet shall we live; who by thy death hast overcome death, and by thy rising again hast opened to us the Gate of everlasting Life, who shalt send thy Angels and gather the Bodies of thine Elect from all the Ends of the Earth, and especially those who, by a mystical union, are Flesh of thy Flesh, and in whose hearts thou hast dwelt by Faith; we humbly beseech thee for them, whose Bodies shall in this place be gathered to their Fathers, that they may rest in this hope of Resurrection to eternal Life; through thee, O blessed Lord God, who shalt change their vile Bodies, that they may be like thy Glorious Body, according to the mighty working whereby thou art able to bring all things, even death and all, into subjection to thy self.

Holy and blessed Spirit, the Lord and Giver of Life,
whose

whose Temples the Bodies of thy Servants are, by thy sanctifying Grace dwelling in them; we verily trust that their Bodies that have been thy Temples, and those Hearts in which Christ hath dwelt by Faith, shall not ever dwell in Corruption, but that as by thy sending forth thy Breath at first we received our Being, Motion, and Life in the beginning of the Creation, so at the last by the same Spirit sending forth the same Breath in the end of the Consummation, Life, Being and Moving shall be restored to us again; so that after our Dissolution, as thou didst shew thy holy Prophet, the dry Bones shall come together again, Bone to his Bone, and Sinews and Flesh shall come upon them, and thou shalt cause thy Breath to enter into them, and we shall live; and this Corruption shall put on Incorruption, and this Mortal shall put on Immortality.

God the Father, God the Son, and God the Holy Ghost, accept, sanctifie and bless this place to that end whereunto according to thine own Ordinance we have ordained it, even to bestow the Bodies of thy Servants in, till, the number of thine Elect being accomplished, they with us, and we with them, and with all other departed in the Faith of thy Holy Name, shall have our consummation and Bliss both in body and Soul in thy eternal and everlasting glory.

Blessed Saviour, that didst for this end die and rise again that thou mightest be Lord both of the Living and the Dead, whether we live or die thou art our Lord, and we are thine; living or dying we commend our selves unto thee, have mercy upon us, and keep us thine for evermore.

*Reintrantes igitur Capellam cantant priorem partem
Psal. 16. Conscendit Suggestum Magister Mathæus Wren;
Thema ei posterior pars vers. 17. cap. 2. S. Joan. Zelus
G g g 2 domus*

domus tuæ, &c. Agit de affectibus in Christo, Zelo inter ceteros; nec illo falso, sed pro Deo; nec caco, sed secundum scientiam pro Domino, pro Cultu Dei; de præsentia Dei, præcipue in Templis; magno non Morum solummodo nostrorum, sed Spei quoque & Fidei incremento fulcimentoque: Deum Locorum distinctione gaudere confirmat, tum exemplo mirifico Jacobi tantopere distinguentis Bethel; tum maximo omnium miraculo, quo Christus Mercatores e Templo ejecit. Enarratis Christi per hoc factum devotianibus concludit in debitam à nobis Templorum reverentiam, atque istius Fundatoris Encomium meritissimum.

Cantatur pars reliqua; & Vespertinae preces (incipiendo jam à Symbolo Apostolico) secundum communem Ecclesie formulam, finiuntur.

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